Perspective on Curriculum: Pages 4-10

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Sooty Snow Attributed to Use of Surplus Coal in Heating Plant

Almost two weeks ago, the service building smokestack began to emit black smoke. At the same time, snow all over campus began to turn black.

According to plant engineer Harvey Drinkwine, the black snow is only temporary and "nothing to worry about." The college is burning up its coal stockpiles at present in a new coal stoker, which is not yet fully adjusted. Until Mr. Drinkwine can correct this, he said, there will be some black snow. The stoker produces 24,000 pounds of steam per hour for the plant, which heats every building on campus.

All winter, the college has been using oil at the heating plant. Usually, only steam comes out of the smokestack, the coal being used only as a backup to the oil-burning system. However, since it would be dangerous to store coal, Drinkwine said the plant always burns up its reserve supply.

The only pollution is black snow. The sulpher content of the coal now being burned is even less than that of oil, and the plant is well within the pollution restrictions of the state of Vermont. The plant will be burning a fuel with a negligible sulphur content as soon as the fuel is available. Other pollution devices, including ash collectors and over-air fires, are also in operation at the service building.

"If you can find any plant in the state of Vermont that meets pollution standards better than we do, I'd like to know about it," challenges Mr. Drinkwine.

Green Proposal Provokes Opposition

by Ana Cara

"Get your Irish up.
Save the Green."
"Tis the Wearing O
the Green. Let's not
see our Green wearin'
blacktop."

Such placards opposing the recent Selectmen proposal to use the area behind St. Stephen's Church as a possible parking lot, were tacked up in the town on St. Patrick's Day. But the public opposition included more than mere Irishmen and the negative sentiment continued after March 17. Telephone calls to the Town Manager's offices, petitions against the proposal, and even talk of boycotting members of the Business Bureau who favored the idea, defined the reaction of Middlebury residents to the suggestion of doing away with the traditional New England Town Green.

Middlebury Selectmen considered the idea at a meeting Tuesday, March 9, in the Municipal Building. Although the local news source, the "Addison County Independent", gives credit to Selectmen Bernard Cole for the suggestion, the town florist and Selectman made it clear at an ABC (Action for a Better Community) Meeting, Thursday, March 18 at the Middlebury Inn that the proposal was not his, but that of a Selectman "with a similar name"—Earl Cone. Among others attending the ABC Meeting were a significant number of College students, High School students, 3 Selectmen, a representative from the Garden Club and others interested in opposing the proposal that a roadway or parking area be built on the Village Green.

No one at the meeting, including the 3 Selectmen (Carrara, Cole and Deppman) seemed to be in favor of the proposal. Furthermore, Carrara claimed that if the full Board of Selectmen were polled "they would be against it." The general feeling expressed by the public officials was that the issue had been "blown out of proportion".

Nevertheless, tentative plans and a "sketch" of the St. Stephen's area were asked for by the Selectmen from the Supervisor of Public Works, Bernard Burby, and the question was thrown out to be considered by the ABC.

Mr. Vincent Malmstrom, Geography Professor at the Col-

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The Destruction of Laos

SECRET WAR, SECRET ARMY

By Steve Early

Much has been written recently about America's relations with the tiny Kingdom of Laos. When Allied forces launched an invasion of the country last month, U.S. ground troops stopped at the Laotian border and sent across their South Vietnamese counterparts. This was widely cited as evidence of American respect for Laotian neutrality and the 1962 Geneva Agreements which supposedly guaranteed it.

The Saigon troops, of course, would not have been able to undertake the operation without massive American air, artillery, and logistical support—particularly air power. The U.S. has stepped up B-52 raids on the Ho Chi Minh trail and filled the skies of southern Laos with American helicopters, over 400 of which have been shot down. The U.S. military is prohibited by the Cooper-Church Amendment from engaging in ground combat operations, but American forces are uninvolved in "combat" only if it is so narrowly construed.

Two recent dispatches in The New York Times (March 10 and 11) provide a timely reminder of the other war in Laos—the "secret war" in which America has been deeply and directly involved for many years. The reports, by Times Correspondent Henry Kamm, suggest that the 1962 Geneva accords neutralizing Laos and barring foreign military involvement have not been much of an obstacle to the United States. For the last seven years American military personnel have trained, supplied and led the major anti-Communist fighting force in Laos and American planes have conducted extensive bombing throughout the country.

The Americans on the ground are primarily agents of the Central Intelligence Agency, former members of the Special Forces, or Green Berets, who operate under the civilian cover of the Agency for International Development. According to Kamm, "Though it conducts only ordinary intelligence activities elsewhere, the CIA in Laos takes an active part in managing an army at war." The army in question is the so-called "armee clandestine," a mercenary outfit composed of Meo tribesmen. The Meo are a primitive mountain people who have a long history of antagonism toward the ethnic Lao or lowlanders. The United States recruited them to bolster the Royal Lao Government in its civil war with the pro-Communist Pathet Lao.

Headed by "neutralist" Prince Souvanna Phouma, the Lao Government is only nominally neutral and is, in fact, quite pro-Western and totally dependent on American economic and military assistance. The Pathet Lao represent an indigenous revolutionary nationalist movement analagous to the National Liberation Front in South Vietnam. As the scope of American intervention in Laos has widened, they—like the NLF—have come to rely increasingly on the support of the North Vietnamese.

Vietnamese Communist forces have controlled border areas of the Laotian panhandle for at least the last decade. The Laotian corridor has provided North Vietnam with access to the South via the Ho Chi Minh trail. (The intensity of fighting in this area in recent weeks testifies to the importance of the link.) North Vietnam's other objectives in Laos have remained constant over the years: Hanoi seeks to secure its own western borders and ensure the establishment of a politically congenial, or at least nonhostile, neighboring regime.

These minimum requirements would have been met if the United States had abided by the out come of the 1954 Geneva Accords. The 1954 agreements provided for the re-unification of North and South Vietnam and the neutralization of Laos and Cambodia. The latter were to have served as independent buffer states between a united and inevitably Communist Vietnam and pro-Western Thailand. Yet just as the U.S. set out to create an anti-Communist regime in South Vietnam under Ngo Kinh Diem, it also opposed the creation of a truly neutralist government in Laos.

With American backing, Diem in 1956 refused to permit the national elections called for at Geneva—largely because they would have led to the victory of Ho Chi Minh and the Communist-led Viet Minh. In Laos, parliamentary elections were held in 1958

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Environmental Quality Notes

At a meeting of college, high school, and community environmentally-oriented groups early in March it was decided that the six groups present would work together on state-wide and Addison County ecological issues.

Members of the Action for a Better Community (ABC), the Addison Audubon Conservancy, the Middlebury Garden Club, MUHS' Students Concerned for the Enviroment, and the college's enviromental Quality and Zero Population Growth organizations met two weeks ago in the Congregational Church to discuss the feasibility and legality of a municipal ordinance outlawing phosphate detergents and environmentally dangerous pesticides.

Discussion also turned to bills of environmental concern presently under consideration in the state legislature on abortion, control of snowmobiles, and the use of non-returnable bottles. The group also plans to sponsor a film "The Time of Man" in the near future.

Fact Sheets concerning (1) phosphates in detergents, (2) pesticides and their uses (3) 30 ways to depollute the earth, plus the 1970 E.Q. Index on the status of the enviroment are available in the EQ-ZPG Office in the basement of Hadley

Environmental Quality organized a petition and letter writing campaign to support three bills currently in the Vermont State Legislature, the results of which were taken to representatives in Montpelier by four members of the EQ.

About 350 signatures were received on each of the following petitions; (1) a bill to ban non-returnable bottles and cans, (2) a bill for abortion reform which would allow abortion administered by a legal physician up to 20 weeks after conception with the mother's consent and also after 20 weeks if the mother's life is in danger, (3) a bill for snowmobile control which would (among other things) limit the use of snowmobiles on public and private lands and attempt to cut down the noise level

Thursday, March 18, Frank Pallone, Charles Reding, Bob McGirr, and Kathy Fraser from EQ went to Montpelier and presented the petitions.

Royal Cutts, chairman of the House Natural Resources Committee received the petitions concerning the non-returnable bottle and can ban. The proposed amendment concerning this bill does not outlaw non-returnables as such, but instead a 5 cent deposit will be refunded upon demand for all bottles, cans, or plastic containers of beer or soft drinks. It is expected that such a measure will force the recycling by wholesalers of cans and cause non-returnable bottles to be replaced by returnables or at least to be recycled. Mr. Underwood, of Middlebury, is strongly in favor of the bill, which will come to the floor this week

The petitions concerning snowmobile control were presented to Senator Art Gibb, who represents Middlebury. He is the bill's sponsor and happily reports that no significant changes in its proposals have been made. This bill also comes to the Senate this week.

Representative Sholes of Middlebury, a staunch supporter of the abortion reform bill, received its petitions. The committee on the judiciary has already begun discussion of the abortion reforms.

In conjunction with its expanding community interests the Environmental Quality will sponsor an Environment Conference from May 7-9. Interested High School students, plus representatives from various enviromentally oriented groups in neighboring towns and colleges in Verment will be invited.

Governor Deane Davis will open the conference with a lecture on Friday night. Don Webster, head of the Environmental Protection Agency, will be here to lecture and answer questions Saturday. Members of the Middlebury faculty and student body and representatives from the Ripton Environmental Center will also give lectures, hopefully followed by discussion throughout the weekend

Vermont Group Supports Gibb Proposal

by Steve Olson

To combat a growing threat to ecology, quiet, and property rights, a group named Vermonters for the Restriction of Snowmobiles has been formed. They are organized in opposition to the owners of the 30,000 odd snowmobiles in Vermont, and support the Gibb bill, presently before the Vermont legislature. The group is 3 months old, and has managed to collect 600 signatures on a petition to be presented to the legislature.

The Gibb bill would establish a minimum age requirement of 16 years for a license which is not even needed now. It also clarifies and stiffens the trespass laws as related to snowmobiles. Presently the absence of a "posted" sign constitutes a legal invitation to rush about on snowmobiles. The law would state that snowmobiles may only go on lands that are posted with an invitation to snowmobiles.

The Vermonters want to eventually eliminate all snowmobiles except those owned by police and game wardens from the state forests, ban snowmobiles form all public roads, and tax them quite heavily as well.

When Bombardier Industries sold the first ski-doo, they couldn't have imagined the market that they'd stumbled on to. In the ensuing seven years, the snowmobile has changed the face of the forest in winter. What was once the strong-hold of wild-life, snow-shoers, and touring skiers is now the domain of normal people who can penetrate deep into the wilderness with ease and comfort. Thoes who were once bored sitting inside during the cold months are now excited sitting outside on their snowmobiles.

Snowmobiles have brought money, trash, noise, a profound disregard for the natural balance of things, and their own peculiar form of rural blight with them into the forest.

Their negative effects are many. They destroy underbrush and young plant growth by running them over when the cold has made them brittle. They kill animals by depriving them of food, frightening them into running, which weakens them, and maliciously running them down. The tracks of the machines also provide perfect paths for packs of dogs to follow into the woods and bring down deer. Snowmobilers spread trash liberally, disregard the rights of property owners, and cause damage to crops. The presence of snowmobiles and snowmobilers have greatly endangered the forests, and lowered the aesthetic value of going there.

The positive values of the snowmobilers are harder to find. They seem only to offer the dubious advantage of one

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Catonsville Nine Coming

Coming together out of a "desire, however modest, to do something as a group to express our concern over the war," about 20 concerned Middlebury students, faculty members, and townspeople have joined together to perform, or "share," as many of them put it, the experience of the Catonsville Nine.

The "sharing" will involve a performance of Daniel Berrigan's play The Trial of the Catonsville Nine, which is based on the trial of nine anti-war protesters, including Philip Berrigan, for burning draft records at Catonsville, Maryland, on May 17, 1968.

Directed by Simon Barenbaum of the French Department, the group has met twice, first for the purpose of getting together interested people, and a second time, just this last Sunday, for a reading of the play and further discussion of the group's goals and purposes. Mr. Barenbaum emphasized the solidarity of the group based only on a common wish to bring the war to an end. The group is, consequently, representative not of the wishes of any one group seeking an end to the war, although it may have people from those groups, but seeks only to bring together people from all parts of the community, regardless of their affiliation, in an effort to express their concern in a meaningful way.

The group has tentatively planned a "sharing" of the Catonsville Nine's experience sometime in April in conjunction with the presentation of a film entitled "Daniel Berrigan: The Holy Outlaw."

TO THE EDITOR

The grey lady crys. Isn't it funny?

To The Editor:

Look at the grey lady. She is being killed by a warplane, flatulent death dropping sand and feces all over her. Chuckle.

Look at the grey lady. She is crying. Her tear is crystal and slow. Ooh. Ah. How beeootiful.

See the mottled green horror devour the grey people. Giggle. The grey people's hands alone are supplicants to the red sky. Cough cough.

The average SAT score of a Middlebury audience squats firmly somewhere in the mid-600's. This would seem to show that a high degree of academic ability does not necessarily encompass any degree of sensitivity whatever. The Bread and Puppett Theater's work "Grey Lady Cantata" is a slow rite of silence, the grotesque, and horror. People here seem to have confused it with Dick Van Dyke.

It is too easy to laugh when confronted with the terror we are capable of. It is an easy way out of response. Death is not funny; it is at its least an uncomfortable sight, but when you're uncomfortable you can always giggle and turn a death rattle into a pratfall. It is your pratfall, after all. My god, need it be explained when to sob? Or have you already died while checking in the right square on your aptitude test score sheets?

Tears are not merely an evening's diversion.

Old Chapel Notes

Students who want to apply for permission to live off campus 1971-72 must do so in writing to the Dean's office by March 31st. Only the most compelling personal reasons will be considered by a committee of deans. Students will be notified of decisions in time for room draw.

At the last faculty meeting, the EPC recommended to uphold the current ruling about incompletes. Incompletes are initiated by the instructor when he is convinced there is a justifiable reason. They are subject to the approval of the Dean of Students. Incompletes, which do not have the Dean's approval will be recorded as a failure.

Applications for residence in the Chateau for 1971-72 are now available and should be filled out and returned to the French Department office (Sunderland 219-220) by April 2, 1971.

Applications may be obtained from any department member, or directly from the office any weekday morning.

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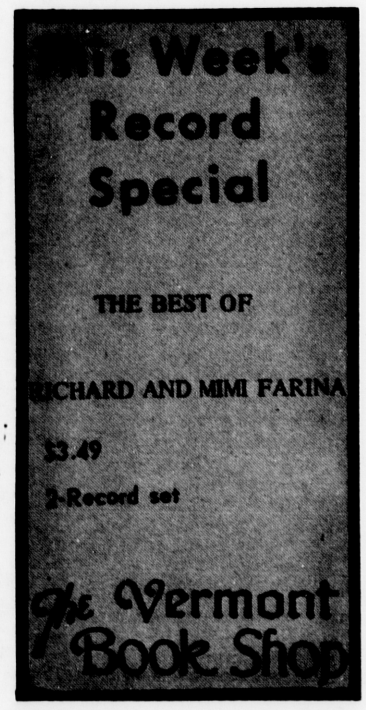

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THE DOG TEAM

THE DESTRUCTION IN LAOS: SECRET WAR, SECRET ARMY

Continued from page 1

and members of the Neo Lao Hak Sat, the political arm of the Pathet Lao, won 13 out of 20 seats in the National Assembly. Prince Souphanouvong—half-brother of Souvanna Phouma and then, as now, leader of the Pathet Lao—received the most votes. He and another prominent leftist joined a coalition government headed by Souvanna Phouma; and Pathet Lao forces, which had fought against the French alongside the Viet Minh, were demobilized.

America responded to the electoral victory of the Laotian Left by stepping up its aid to the Royal Lao Army and other right-wing elements. A series of coups and counter-coups followed, resulting in the polarization of the country's internal politics. Unwilling to support (a then) genuine neutralist leader like Souvanna Phouma, the U.S. consistently favored conservative military and political figures, who forced the Pathet Lao back into active insurgency. One last attempt at coalition was made in 1962. The Great Powers again met at Geneva and agreed on the establishment of a government composed of all three factions—right, left, and neutral. The agreement broke down after a series of assassinations threatened Pathet Lao representatives and left-wing neutralists. The Pathet Lao leadership retreated to its rural base, re-activated its forces, and civil conflict ensued.

Laos assumed increasing strategic importance as America escalated the war in Vietnam. But even before the U.S. started bombing the North in February, 1965, American pilots based in Thailand were flying combat missions over the Ho Chi Minh trail and large areas of northern Laos. The trail was an obvious target; it was one of the main supply lines of NLF and, later, North Vietnamese forces active in the South. The northern Laotian provinces, closer to China than to South Vietnam, came under attack because they were controlled by the Pathet Lao. Since 1964, the U.S. Air Force has regularly bombed Pathet Lao troop concentrations and supply centers and provided close air support for ground operations by the Royal Lao Army and Meo mercenaries.

After 1965, the North Vietnamese presence increased as Hanoi's troops moved in to fortify the Ho Chi Minh trail in southern Laos and aid the embattled Pathet Lao in the north. Of particular concern to the Vietnamese Communists was the fact that the U.S. had constructed several highly sophisticated radar stations in Laos to guide its Thai-based bombers on raids against North Vietnam. The creation of forward air control bases on Laotian territory and seasonal offensives by the clandestine army upset the country's political and military balance.

The U.S. was not content to allow the Royal Lao Government and the Pathet Lao shadow-government to continue their uneasy coexistence. (By this time, as much as 40 percent of the country and over a third of the population was in Pathet Lao hands.) After the limited bombing halt over North Vietnam was declared in March, 1968, the brunt of American air power was shifted to Laos; when bombing of the North was completely halted in the fall of 1968, air attacks were escalated four- and five-fold and U.S. fighter-bombers and B-52's proceeded to pound the country with even greater intensity than before.

The full story of this "secret war" has been revealed only slowly and after painstaking investigation. It took months of testimony by top government officials before a Senate Foreign Relations Sub-Committee chaired by Stuart Symington could discover the extent of America's Laotian involvement. The Symington Subcommittee report—heavily censored and its release long-delayed—described the Air Force's previously unreported raids on Pathet Lao zones. Even more shocking and surprising to members of the Senate were the revelations about American spending in Laos. Since 1965, the tiny country—only slightly larger than Oregon— has received more per-capita assistance than any other U.S. foreign aid recipient. Exact figures are unknown (or known only to the Pentagon and the CIA); estimates run as high as $300 million annually over the past five years, with about $60 million a year going for economic and technical assistance and the rest for "security assistance"—meaning military expenditures.

These figures would be staggering in the context of any underveloped country because the United States devotes so little to foreign aid. In Laos much of the money has been used to create an artificially high standard of living for the corrupt Lao elite—the generals, large land-owners, and native businessmen who live in the towns and cities. (their major enterprises include opium dens, whorehouses, and even bowling alleys, built specially for Americans living in Vientiane, the capital.) The urban population is, of course, protected by the Meo army and the less reliable Royal Lao forces, both of which receive heavy U.S. funding. Remaining American assistance is devoted to the usual sort of development projects in education, agriculture, public works, and health.

Improvements in these areas have hardly been sufficient, for in a country of fewer than three million people, American air power has generated between 600,000 and 900,000 refugees—literally one-quarter to one-third of the entire population! The number of homeless Laotians and the conditions of life in the poorly-run refugee camps around Vientiane have been

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ORIGINAL GRAPHICS

PURCHASES MAY BE CHARGED

Tillinghast discusses prospects for history dept.

The following are excerpts from an interview with Chairman of the History Department, Professor Pardon Tillinghast, on the History curriculum and changes within that department's majors program.

CAMPUS: Could you go over the main changes in the program for majors?

TILLINGHAST: The main changes are the ones we are talking about in our Senior Program. These are the changes that involve the alternatives to the Senior Thesis. Up until the present, all of our Seniors have had to write a thesis. And we still like this, it still may be the best, but we don't want to think that it's the only alternative. So, we've thought of a number of other alternatives, in which one is possibly a translation project; one, is possibly helping in some of the courses; one is an interdisciplinary project and one is oral history. We've thought of several others, but these are the particular ones we've had in mind.

CAMPUS: You mentioned helping in the teaching. What would that involve?

TILLINGHAST: Yes. Perhaps doing some section work in either one of the two basic courses; the courses in American or European history, both of which are too large for us to handle easily. So what we want to do is to get some students sitting in—with a faculty member too—and let the students run the discussion.

CAMPUS: "The oral history," I know a little bit, I guess, about the "Oral traditions of African History," the course they had this Winter Term. What would be the similarities between what you might be envisioning for the history department here and that course?

TILLINGHAST: We would be making it more of local history, I think. I don't believe that there has ever been a history of the village of Ripton. How about going to some old people who have lived there for a long time, get their memories down and then try and figure what you can say about the place? Now the sociologists are doing this sort of thing too, I guess. We do it from a somewhat different point of view. We wouldn't look for family grouping, and things like that, but what sorts of generalizations you could make about it by having talked with some of the people who had been there the longest time. A lot of students would care much more about that then sitting in the library hours and hours and hours.

CAMPUS: The History program for majors changes from year to year you said; and you named some changes that you were going to make from last year's. What changes would you envision for maybe next year?

TILLINGHAST: We're trying to think of some sort of qualifying program, that would take place during the sophomore year, so that some people who don't have an aptitude in history can be told before it's too late that they'd be happier in some other field. We hesitate to tell anybody that, "you can't major in history," but there are some people who have such trouble with it at the more advanced level, we think they'd be happier if they were told about that early enough to make their decision for another major. We're trying to figure out now how to carry out a qualifying program like that. The chief other thing that I'm thinking of is that we want to get together much more with other disciplines. I'm changing my own English History course to be a background for English literature. American History may in some ways be designed either for a background for Political Theory courses or for American Literature courses. History is best when it's history with something else, because every history is always a history of something else.

CAMPUS: The final thing that I would like to ask you would be for you to give me a resume of your general philosophy on education.

TILLINGHAST: Our job is to bring students out. To get them to develop the best that's in them. Not to clobber them when they fail but to say, "You've done the following things wrong, and here's what you have to do in order to be able to succeed." To think straight and imaginatively, and to develop excitement. To me the excitement come first, the technical expertise only comes after that. If you can't excite the student you'll never get beyond that. To me the whole thing is basically a communication of your own excitement. If you have not got that, you haven't got anything else. If you can get them to catch that they'll have something to remember long after they've forgotten every fact that you've ever given.

Middlebury's "Nonexistent" Curricular Reform: Somewhere Between Panacea and Chimera

by **FREDERICK CABOT**

I believe I have been asked by **The Campus** to express my thoughts about curricular reform at Middlebury because **The Campus** has already suggested early last fall that I am something of a cynic. I therefore have to live up to that image. What follows is rather random, but my thoughts cluster around two definitions of curricular reform, last year's and this year's: these definitions consider curricular reform to be, respectively, a **panacea** ("cure-all") and a **chimera** ("an impossible and foolish fancy"). Now, I've always been partial to this year's definition of curricular reform, but I was beguiled last year by the other one. In fact, I feel pretty certain that the first definition of reform still lurks around corners just out of sight, and that it even manages to warm the frigid cockles of the hearts of one or two of our College administrators. But right now, and for the foreseeable future, to judge from statements and policies of Middlebury's administration, no significant curricular change can happen. Even if it could happen, I would not necessarily regard it as a good thing.

Early last fall, the Editor of **The Campus** hailed the new Educational Policy Committee as a breakthrough committee, capable (he hoped) of proposing major curricular changes along some lines put forward in a working-paper written mostly by Dean O'Brien. I wonder if our Editor is either so enthusiastic or so hopeful now? I suspect that like many members of the Educational Policy Committee he feels somewhat cheated and frustrated. His recent editorial against faculty-student apathy bears me out.

But are we all really apathetic? I believe that the current faculty-student mood is one of inertia, toward which I have kindly feelings. In another sphere **inettia** can be called "the willing consent of the governed," since it represents the very human tendency of all of us to keep doing what we are doing, unless we are interfered with by outside agents. Inertness, on the other hand, is absolute, unchanging cloddishness. That I don't like, nor do I feel that Middlebury faculty and students usually show this quality. What our Editor calls "apathy," in other words, may be "inertia," brought about by our new awareness of an old truth: no curricular reform can make it any easier for each of us to come to terms with a world beyond Middlebury which seems insane and immoral.

The other thing I think we now see is that demands by any given critic for a "relevant" education come down to our having to accept that critic's very subjective, introverted, and self-infatuated definition of the word.

Regardless of what spokesmen of Middlebury's administration say (they've said a lot lately in **The Campus**) I believe that major administrative decisions or policies are, and will continue to be timid, and therefore it seems to me foolish to expect any major curricular change to occur. The tenor of the Academic Vice President's recently published remarks leaves me feeling rather queasy. A major part of his job is to decide (I quote): "What can we give up and still be a first-rate liberal arts college?" (For "what" read "who"). Then in what I find to be a contradictory manner, he elaborates on his previous question: "It is simply not realistic to believe that the faculty could eliminate a whole department, a program....without profound wrenching," and shortly after, "The Teaching Resources Committee (which he chairs) has recommended to the President that we retain the present size of the faculty by shifting departmental sizes to respond to the pressure of student enrollments." Has the Academic Vice President forgotten what he just said about profound wrenching? This policy strikes me as quite scary: the faculty are all to be judged by a sort of academic Nielsen rating, and they will unwittingly be caught up in a game of musical chairs, or a dance marathon. If my cheerful visions correspond to those of the faculty members of the Educational Policy Committee, can we really wonder that so far no proposals for curricular change have been made?

I also fear that if the President's fifty-percent tenure policy is rigidly adhered to, Middlebury's faculty, as the years pass, will become characterized by a widening split between the "ins" (now young and vigorous) growing older and stodgier, and the "outs" who are young and who have little or no hope of getting tenure, who therefore may act in some ways irresponsibly, and who certainly won't put Middlebury's interests ahead of their own.

A curriculum is no better and no worse than a faculty. The two elements are really one, and no amount of tinkering with structure, calendar, or course content can change this fact. Imaginativeness, knowledge, flexibility and sympathy for student concerns (values I believe we all cherish in good teaching) cannot be greatly affected by curricular reform. For some time to come our faculty will be running scared.

I would like to make one negative (therefore serious) proposal. I propose that students be permitted not to "major" in anything. Most students, those bent on entering professional or academic graduate schools won't take advantage of this splendid negative opportunity. This is a pity, because the all-hallowed Ph.D. is no longer what it was, a badge of respectability and a guarantee of employment. I believe quite a few students realize this, and therefore they wisely do not want to become specialists in obsolescence. They ought to be permitted to become those most distinguished products of liberal arts, dilettanti. Then they will at least be excellent people to live with, who may even (God love them!) have a sense of humor.

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Armstrong discusses people before programs

by JAMES ARMSTRONG

Confidence for good education should be, I believe, less in the quality and qualifications of the **people** of Middlebury College. Very good and highly qualified people on the faculty and in the student body, given a little time and reasonable support, will create an educational environment reflecting their ability. Or more bluntly, people before programs. One can legislate program after program, course after course, but what happens in the programs and courses is a direct function of the people who teach and the students who learn. Students who are enthusiastic, actively interested, intellectually alive can do more for the quality of education than any legislative body. A good mix of student and faculty is a prior need for a good educational environment. Thus, when I talk of the "little course" (curriculum), I do so always with a sense of the limitations which beset any arrangement, pattern, program or course apart from a consideration of the people who are involved.

Nonetheless, teachers do teach within certain arrangements or structures, some recognized as such, others not, which we call the curriculum. There is a covenant among us that the structure we have creates a favorable condition for the student to achieve the baccalaureate level or degree (the first degree). Anyone who has read any commentary on undergraduate education knows that the covenants are under scrutiny, but then so for as I can tell, they always are and probably always should be.

The scene is changing nationally in many ways for many reasons, among which I think we should recognize especially the impact of numbers. Very simply put, the expectation of earning a baccalaureate degree has become more the norm than the exception, and this has enormous implications for the role or the function of the degree—its relevance to life in the 1970's and beyond.

What ought to be the covenants for the future? Let me limit my response to liberal arts colleges and in particular Middlebury.

Obviously Middlebury must continually adapt its means to achieve its aims. But how? Should the College maintain its long-term commitment to the liberal arts, adjusting to the current scene but always keeping the "college purposes" as the aim? (I quote from my 1969-1970 Report) "As to the college purposes—I take it to be liberal learning, friendly to teacher, pre-professional even vocational education, yet none of these. I doubt that we shall ever settle among us upon a single definition, but I have every confidence that we can reach broad agreement on the principal ingredients—that liberal learning has primarily to do with values and their relation to the living of life, aims to make a human being ready for the humanly important moments in life, aims to make the mind an interesting place to live in, aims to encourage the development of values toward conviction, and very importantly, aims to learn of the human condition beyond the narrow confines of one's own personal experience. I hope we shall not derrogate the 'mere' acquistion of fact, which is hard work, in favor of some mystique of education through exciting happenings.

"It must be by common agreement, not simply by the hortatory rhetoric of presidents and deans, that we hammer out the means to these ends and agreement anew on the means to the college purpose in 1970."

Adjustments there can be—variations in our current four-year pattern, differences in pace, more off-campus experience, courses seen in other than the three-hour, fourteen-week frame, **et alia**. There can be a greater awareness of the professions of law and medicine as well as a continuing concern for graduate education in the arts and sciences. Not a pre-professionalism but a more direct concern for the vocational emphases so widely possible within liberal learning. In languages we have an enormous resource in our summer schools (7 foreign languages, the Bread Loaf School of English and 4 Graduate Schools Abroad).

Students and faculty seriously interested in educational planning ought to read the forward-looking report of the Carnegie Commission on Higher Education entitled "Less Time, More Options" (January 1971). It explores nine themes among which I mention only two: "(1) The length of time spent in undergraduate college education can be reduced roughly by one-fourth without sacrificing educational quality; (2) young people should also be given more options (a) in lieu of formal college, (b) to defer attendance, (c) to step out from college in order to get service and work experience, and (d) to change directions while in college." Almost all that is proposed and relevant to Middlebury could be adopted without abandoning the general aims of the liberal arts; indeed, the hope would be that these aims could be better achieved through adaptation and restructuring.

Alternatively, should the College enter into a wholly new venture with very substantial changes in curriculum? The options here range widely from the "experimental" model with almost no structure to a wholly prescribed structure and content.

It seems to me probable that the givens of Middlebury will tend to support the continuation of the liberal arts and sciences as the substance of the curriculum (the disciplines and the subject areas). By givens I mean especially the qualifications of the faculty, and beyond that the long tradition or experience which gives us a greater capacity for liberal learning, the residential and the instructional facilities at Middlebury.

The problem at Middlebury as at other comparable institutions is how to "come on" or get at the issues in the most effective and realistic way. Let me close by quoting once again from my 1969-1970 Report. "There remains then before us what steps are to be taken in responding to disquieting signals that somehow our educational program does not fulfill our aims. What really are we saying to our students when the Faculty votes to discontinue the distribution and language requirements? These requirements have become formal, mere hurdles, empty. A majority in the Faculty concurred in this judgment. Yet they seem equally sure that **carte blanche** is not the answer, each for himself without any conscious concern for the integrating values in liberal education. The proposal now in study form and placed before the Faculty by the FEPC is evidence that there is no disposition to return to a free elective system. Rather what seems to be sought is an effective way to draw on present student interest, to energize him through college expectations and to lead thereby through manageable problems into an understanding of the differences between and among the particular disciplines."

In the midst of uncertainty one thing is certain—whatever plan we may propose must be financially realistic.

Theorist versus Teacher: Insurmountable Hiatus

by Robert Reiff

There is an unsurmountable gap between the educational theorist and the teacher. The theorist sets goals while the teacher invents and delivers the means to satisfy goals. Everyone is an educational theorist, students, parents, administration, professionals, and even the teachers themselves. When the teacher is told he must "educate the whole person" or that he must make the educational experience more "meaningful," he might in turn ask how.

The theorist will belch forth more platitudinous generalizations, but if asked by the teacher, "What should I present to my students the first week?", then the theorist will reply somewhat intemperately, "That is your job." Translated this means "I don't know" Thus, theorists who rise above practical considerations, rarely assist in any "meaningful" way. Of course, theorists do not agree with each other on goals. The student-theorist (and not all, actually quite a few) expects instant and painless enlightenment - a form of intellectual bliss or penetrating insight which cuts through tangles of fact to the nugget of "truth" and reality at the heart. Teachers who simulate this process often win students - for awhile, but then students, enough anyway, realize that they have been sold a false bill of goods and retreat.

Students distrust teacher-entertainers; and very often they grudgingly come to respect the teacher (usually after graduation) who demands work of them and exacts a form of discipline and regimen, not artificially imposed, but one required to grasp the scope and substance of the course material or one which emerges from it of necessity. The quality of a course is, I believe, geared to the joint capacities of both students and teachers. A good teacher and badly-prepared students create a situation as unproductive as a poor teacher with eager, bright pupils.

Educational theorists (practically everyone) will continue to exist, and to demand, and be both unreasonable and justified in their criticism. All the teacher can do is sort out ideas and apply them to his course material when they seem valid. Let's face it. There will never be a curriculum which satisfies the "idea" types and which also works in the classroom - at least not for a very long time and not for everyone.

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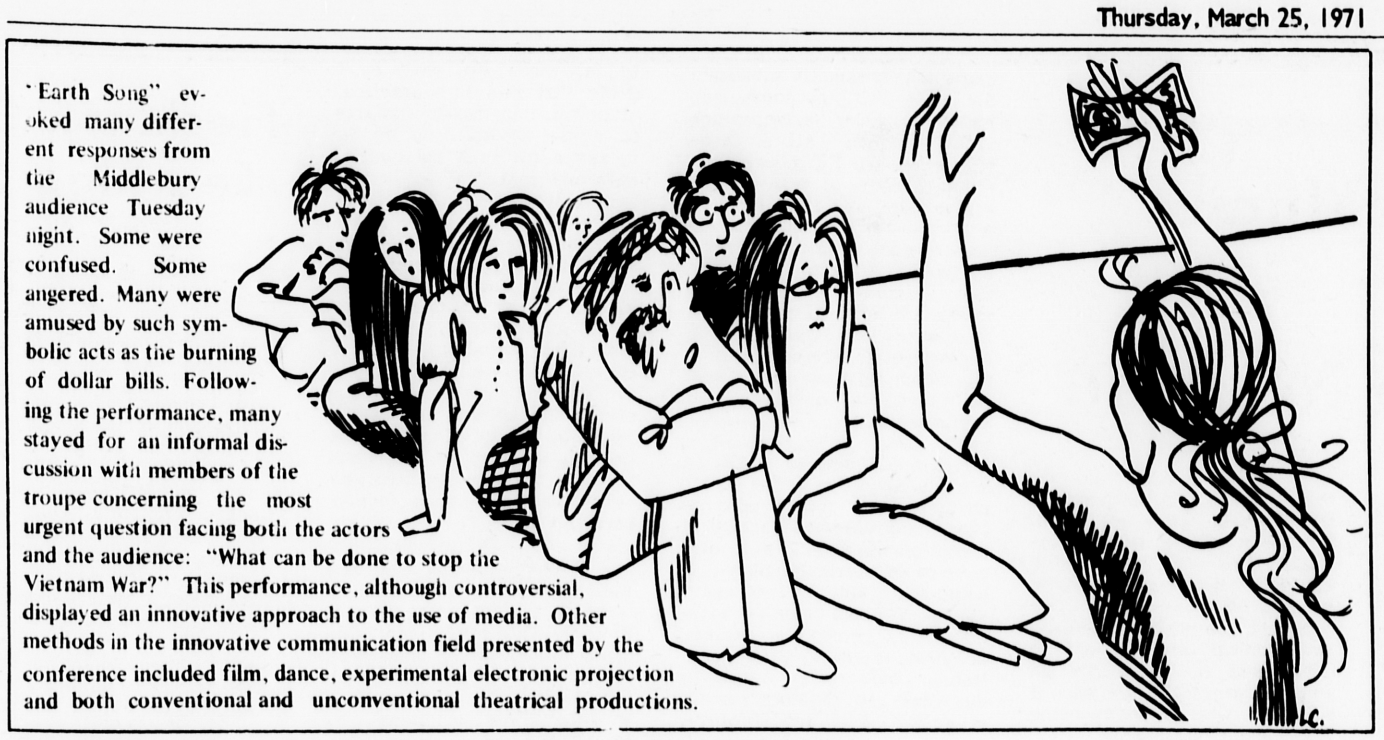

"Earth Song" evoked many different responses from the Middlebury audience Tuesday night. Some were confused. Some angered. Many were amused by such symbolic acts as the burning of dollar bills. Following the performance, many stayed for an informal discussion with members of the troupe concerning the most urgent question facing both the actors and the audience: "What can be done to stop the Vietnam War?" This performance, although controversial, displayed an innovative approach to the use of media. Other methods in the innovative communication field presented by the conference included film, dance, experimental electronic projection and both conventional and unconventional theatrical productions.

Conference: Chunks of the Experience

by Bill Wellington

The Great American Media Machine swept through Middlebury in the latter part of last week, and in its wake the campus is somewhat enlightened, somewhat confused, and somehow trying to comprehend the methods and the message of the experience. The measure of success of the Conference may well in time depend on the type of ruler one uses, for the variety of techniques used by experimentors in mass media and the demands of responses of the audience are both equally important to any consideration.

Tuesday, March 9

"Earth Song," an audience-involvement type theatre experiment, led off Conference on Tuesday night. As I see it, there are two ways of affecting audience participation in such an experiment. The actors can try to make the audience feel as uninhibited as they feel by generating warmth through the openness of their expression. This method is very difficult to adopt successfully. The other method of affecting audience involvement, that used by the "Earth Song" troupe, is to make the viewers super aware of their inhibitions and guilt, and to make them feel uneasy about not participating. The result is that members of the audience try, usually clumsily, to overcome their inhibitions: to jump on the bandwagon. People who are emotionally touched by such an experiment as "Earth Song" usually give up their intellectual individuality, and react to whatever they are told to react to.

I was greatly angered by the cheap theatrics and the unfair questioning used by the members of this troupe, for in the long run, one must put to them the same questions ("What are you doing to end the war?") that they ask members of the audience. I dispute the idea that traveling around in such a troupe is the equivalent of being active in ending the war, and I know that bringing out guilt in people does very little to make them active toward such an end.

Wednesday, March 10

After a turbulent and controversial Tuesday night, the Conference settled into a less exciting, though often more dynamic Wednesday morning and afternoon. The student dance "Hot Feet", was, for the most part, amateurish. One dance, however, which utilized lighting that projected the shadows of figures moving through several layers of scaffolding on a screen in front of the stage displayed a great deal of innovative excellence. The Kinetic Art Films were at time tedious and uninteresting, but there were several animated works that were quite worthwhile.

Wednesday night marked for many the true beginning of Conference with the showing of the first Conference film series. These films used a great variety of methods to capture and hold the audience's attention, ranging from extremely fast flashes and image changes to displays of great physical beauty involving the subject and the photography.

"Pas de Deux" and "Dream of the Wild Horses" were outstanding as successful attempts to depict beauty that the human eye cannot normally see. "Motion Painting No. 1" and "Pulse" described ideas that human minds could not conceptualize spontaneously. For the most part, these films displayed both innovative and executional excellence.

Thursday, March 11

On Thursday the second series of films, the Documentary Films, was shown. This series, described quite a different variety of methods used to hold the audience's attention. The interest of the subject matter was often as much a part of the spellbinding nature of the films as were the techniques used.

These films were unique in that they introduced the possibility of interpretation into representation of actual events. "Report" and "Ephesus" were outstanding examples of the use of techniques of photography to evoke moods surrounding events. The journalistic possibilities of this type of work are very exciting.

Lest Middlebury's Conference become a dry discussion of good film, Daniel Nagrin, it seemed, deliberately jolted his audience into still another evaluation of the purpose of media with his profound and intentionally unnerving dance "The Peloponnesian War."

Nagrin's movements, expressions, and costumes were designed to express the numerous horrors of war. His actions were sometimes jerky and somewhat perplexing, for he seemed to be waiting for someone to speak. Simultaneously, his awesome movements and glaring eyes demanded silence, a silence that was so pronounced and uneasy that the impact of several important moments may have actually been hampered.

At the end of his performance, Nagrin wore a look of unbelief and indignation as he walked through the audience to the rear exit door. He stared into the eyes of each person who passed him in leaving, searching for the reflection of his message in their faces.

It would be difficult to comprehend each and every part of Nagrin's dance, as it was a highly personal expression. The rumors that Nagrin was dissatisfied with the Middelbury audience, and the extremely varied critical appraisals by members of the audience themselves once again introduced a controversial atmosphere over Conference which has remained to the time of this writing.

Friday, March 12

On Friday, the Bread and Puppet Theatre came to town, and even before they performed, presence on campus could be felt.

For the few "Mediatized college students who saw the troups' performance for the children of Middlebury, the perience was most welcome. The players acted out with great joy, the romance of the Dancing Bear and Isolde. The villains were the wicked witch and her son Genghis Kahn. Booing, hissing, and cheering bounced off the walls of Wright, as the puppeteers performed what one junior describes as "THE HAPPIEST THING I have seen at Middlebury."

The third Conference-Film Series, the Cybernetic and Computer Films, was shown Friday afternoon. The use of computers greatly augments the intricacy and dynamic symmetry of design in motion. The potential of the computer in filmmaking seems limitless. From the series shown Friday, however, it is apparent that experimentors who use computers must, in the future, learn to express more substance and meaning in this field.

Friday night, The Bread and Puppet Theater showed their versatility in their performance of "The Grey Lady Cantata," a play in which the figures never speak and the action seems to be a study in slow motion. The program tells the story of the Grey Lady who loses her friends, her son, her fancy sofa, and her sister. "But it isn't so bad." writes Peter Schumann, leader of the Theater, for at the end of the play the Grey Lady dances with the black-winged angel to music made by the whole world.

Peter Schumann is a man whose creative capacities are enriched by a child's optimism and warmth. What may seem to be naivete on his part is in truth great love and understanding of mankind which cannot be subdued by the evil machinations of certain men. His play described some aspects of man's cruelty, but was not based on these aspects. His wisdom makes you want to heave Hegel out the window and simply sit and watch a sunset.

A good number of people who saw the Puppet Theater then proceeded to McCullough Gymnasium to see Herbert Gesner and his vaunted "Media Machine." This machine allowed Gesner to flash a series of slides on a screen in time to electronic music. The audience was impressed by his creation, but some people were disappointed with his performance.

The basic theme of Gesner's show consisted of three sections: 1, Nature (slides of trees, the sky, and the earth). 2, Basic woman (slides of nude female torsos). and 3, The distortion of women by society and the media (slides of p...ups and advertising models, jingles of several advertisements).

The message of the performance was simple and, I felt, somewhat profound. At times the complexity of Gesner's instrument did not add to his theme, but the presence of Gesner and his machine were important to Conference. There is no doubt that future experiments with instruments such as Gesner's could be very fruitful.

Sunday, March 14

Media. The Conference. People all over campus are starting sentences which could never be completed.

The impact of the events was not contained within the walls of Dana or Wright theaters, or even in Middlebury town. Somewhere the "Earth Song" troupe is discussing their performance at, what they termed, "a ski resort with a library." Somewhere Daniel Nagrin is mulling over the response of his audience here as he loads his rifle with blanks. Somewhere, hopefully between here and Boston, my younger sisters, who were here for the last two days of Conference, are looking at the scenic view of Greyhound Bus routes, remembering bits and pieces of puppets and bread, and no doubt, arguing over which pieces fit where.

Putting together bits and pieces. I am obviously limited by the simple fact that I am one person, I must rely on my interpretations, interpretations which are definitely open to conjecture. It was physically impossible to remain completely alert throughout Conference, but the impact of the events viewed together was intended to boggle and confuse the minds of those who inundated themselves.

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A Curriculum: Who Needs It?

by DENNIS O'BRIEN

The Fallacy of Mark Hopkins and the Log: Mark Hopkins was President of Williams College back in the balmy days of the last century and one of his admirers once claimed that all one needed to form the ideal college was a student on a log and Mark Hopkins at the other end - no buildings, no books, no curriculum just the intensity of this timber tete-a-tete. I am sure that there is some kernel of truth in this rustic reductionism of education - in the long run, as President Armstrong notes in his remarks in this issue, it is obviously people who make a college go and the most philosophically astute curriculum in the hands of a bored and indifferent faculty will bring no educational blessings. However, having noted the centrality of personal quality in faculty and students, it is easy to overlook that it contains a suppressed curriculum of great importance and some considerable specificity.

Let us assume that the really important educational experience is intensely individual - the student, the log, and the faculty member - how can that vision lead to any curricular program? It would seem that it precludes curricular planning since any planning runs counter to the variety of individual encounters and expressions. I believe that many students would probably agree with a student in one of my classes who on being asked to discuss curricular norms wrote as follows:

> Curriculum - a proposition for a norm; there can be no norm. As I exist, I deal with the moment as it occurs and as I am capable. Individuals are all individuals - all changing; situations are never identical: time doesn't stand still: I resent being asked to apply any curricular standard - an absolute set of educational rights or wrongs - to such a dynamic state.

The rhetoric is familiar and seems to be persuasive to many people, but it rests on a very direct and simple fallacy. How is one to understand the central backing for the position: "Individuals are all individuals?" Well, that is certainly true. In fact it is a tautology like "a rose is a rose is a rose" etc. But probably the phrase disguises some moral directive and is not meant to be simply an empty iteration. I am sure it does and what is really being asserted is that people should be individuals. But isn't that nonsensical? Everyone is an individual as can be proved by that fact that we all have proper names and manage not to confuse ourselves with other people we see on the street. But if "being an individual" is something that we can't help no matter what, then there isn't any need to worry about any kind of curriculum robbing me of that individuality. No, if one is concerned about bad curriculum that runs counter to the claims of individuality, then it is clear that it is not the case that "all individuals are individuals." Some people are not individuals, they are conformists, pedants, sycophants and hacks. In the metaphysical sense all copycats are individuals, but they are clearly denied the moral epithet of thet of "individualist." The complaint, then, should not be against currucula as such, but against curricula which produce carbon copies, not originals.

A curriculum for individuality: I would say, therefore, that the student who penned the statement above had a very clear and specific norm, a powerful value which she wished to have reflected in the curriculum - the value of "being an individual." If "being an individual" is not some permanent metaphysical property but sketches in a style of life, then it is something which we can either achieve of fail to achieve. We can, in short, be educated to be an individual or to be a neuter nothing-in-particular. The suppressed curriculum, then, in the Mark Hopkins case is that there are not just two things on the log, but one person who has attained individuality and another who is at least willing and able to strive for that value.

I have chosen the concept of "individual" to play with because it seems to be most value empty of a range of concepts that frequently substitute for it: self, person, human being (in order of increasing value loading). All of these words are used in educational discussions in a manner that slides back and forth between a value-neutral descriptive stance and a heavily value-loaded use. One could announce that the goal of education was to "produce human beings" and in most contexts that would be understood to be a comment on the curriculum, not on the possible biological consequences of parietal hours.

I would submit that it is a confusion between the metaphysical and moral uses of these central terms that causes much of the confusion in discussion of curricular plans. If being an individual, a self, a person, or a human being is something that occurs by nature, accident or grace, then education is obviously irrelevant to the goal and students remain at college only until Biology, Fate, or Providence overtakes them. On the other hand, if these terms specify educational goals then we can look to ways of producing these states through our educational processes. With full recognition of the danger of retaliation from the Middlebury Psychology Department, I would suggest that a quasi-Freudian model might be a beginning of illumination on how to educate for individuality.

How not to be an individual: I will give only one extended example how the normative use of the notion of "individual" would suggest some very specific curricular changes. Freud says, "Where id is, there ego shall be." (Note that this is a practical directive, it is what Freud wants to come about, it is by no means a naturally determined certainty that it will. In that regard it is an educational directive.) Buried in this Freudian terminology is the understanding that it is the ego which is individual and personal about a man. The id, the life of affect and desire, the "polymorphous perverse," is tediously common to all members of homo sapiens L. The aim of Freudian "education" then, would be the individualizing of the id, mastery of the commonality of the biological urges by the ego in order to form a personal self.

Education which is to aim at individuality must aim at mastering the affective chaos of the id. This means concretely that education must seek means to deal directly with the emotional and in such a way that these emotional materials are individualized. One clear way not to achieve this aim is through a direct outpouring of the libidinal life. As Sartre points out in his work on the emotions, it is not true that the schizophrenic enjoys a rich and varied fantasy life. On the contrary, the fact that his ego is weakened and the libido is given direct access to consciousness leads to the most impoverished, obsessive, ritualistic fantasies. The neurotic and psychotic are not, as we commonly think, unpredictable in their behaviour, they are alarmingly predictable in their rigid responses albeit to cues which we do not always perceive. For edu-

Continued on page 11

Freshman Compo Learning Synta

by Robert Hill

"There is no course easier to find fault with than freshman English. If it purports to teach composition, every typographical error in the college newspaper, every conjunctive like on a quiz, every fault in reasoning in an honors thesis, proves its failure." These words, written in 1939, are Theodore Baird's. A professor of English at Amherst, he put together, and sustained for some quarter of a century, a freshman composition course unequaled anywhere in the country. His complaint is as valid today as it was thirty years ago. The Middlebury faculty has shown no abiding affection for English 101, the last course in the College to be required of freshmen, or, indeed, of any students. The arguments in favor of abolishing freshman English as a requirement have been gaining in currency for several years. Today it is perhaps too late to propose a defense. Very possibly, however, there never has been a need so great for a required freshman course in composition.

Beginning last year, and during the fall term of 1970 with renewed energy and sense of direction, the staff of ED 101 has been working out a program markedly different from the course of the past—the course that many faculty are familiar with. We have been

Unstructuring Education: Getting to Kno

by PETER STEWART

Education at Middlebury should be a process whereby the student comes to know himself, and to understand how he relates to others and to society as a whole. The material the student studies should be subject matter which he feels close to rather than for the sake of completing course requirements. The structure at Middlebury discourages students from realizing their potential because in order to do well a student must spend time and energy meeting course requirements or working for good grades. Time spent in this way is necessarily unavailable for the study of material which the student finds intrinsically valuable and meaningful.

Students learn most thoroughly and most enthusiastically that which they want to learn. If education were seen as the experience of intellectual growth and not as training for the job market or graduate school, then it would be reasonable to abolish major requirements, grades, and tests. This would be a step toward making Middlebury responsive to the needs of the students rather than to the needs of the economy. In my opinion students are too concerned with fulfilling empty requirements and not concerned enough with liberal education as President Armstrong defines it in his Report:

> "As to the college purposes—I take it to be liberal learning friendly to teacher, pre-professional, even vocational education, yet none of these. I doubt that we shall ever settle among us upon even a single definition, but I have every confidence that we can reach broad agreement on the principal ingredients—that liberal learning has primarily to do with values and their relation to the living of life, aims to make a human being ready for the humanly important moments of life, aims to encourage the development of values toward conviction, and very importantly, aims to learn of the human condition beyond the confines of one's own personal experience."

Ivan Illich writes in "Schooling: The Ritual of Progress," that:

> "...learning is the human activity which least needs manipulation by others. Most learning is not the result of instruction. It is rather the result of unhampered participation in a meaningful setting. Most people learn by being "with it," yet school makes them identify their personal, cognitive growth with elaborate planning and manipulation.
>
> "Once a man or woman has accepted the need for school, he or she is easy prey for other institutions. Once young people have allowed their imaginations to be formed by circular instruction conditioned to institutional planning of every sort, 'Instruction' smothers the horizon of their imaginations. They cannot be betrayed, but only short-changed, because they have been taught to substitute expectations for hope. They will no longer be surprised for good or ill by other people, because they have been taught what to expect from every other person who has been taught as they were. This is true in the case of another person or in the case of a machine."

Illich sees a casual link between the stifling aspects of the college atmosphere and the unresponsive nature of many other institutions. People who accept the standards of a particular school and the conventional indices of academic progress have been trained to hold the system's measurements in high regard. The grading system discourages evaluation of learning on the basis of the material's meaning to the student. Schools teach a person to value institutional requirements, sometimes at the expense of human well-being. When the graduate of a school assumes a position in business or government, he applies his values to the institution for which he works. Thus it is possible, according to Illich, for the status of the Vietnam War to be measured:

> "...by the number of persons effectively treated by cheap bullets delivered at immense cost, and this brutal calculus is unashamedly called "body count." Just as business is business, the never ending accumulation of money, so war is killing—the never ending accumulation of dead bodies. In like manner, education is schooling, and this open-ended process is measured in pupil-hours."

Paul Goodman says that to be serious one must be completely engaged in the real world. Being serious is "bringing one's feelings, thoughts, and body into contact with the external world." To Goodman, schooling sometimes is not real. That is because one's actions in school do not express feelings and beliefs about what he is acting on or toward. People's actions are too often not their own genuine responses expected of them. Because the world of schooling is not real, one cannot be serious about it.

MIDDLEBURY CAMPUS

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position Course Proposed
ax and Knowing the Self

moving, sometimes tentatively, toward a course in composition rather than continuing with a program primarily conceived as an introduction to literature. Whether or not the "old" English 101 was merely a recapitulation of the high school experience is, therefore, no longer of direct concern to us. (A scrutiny of the programs many high schools are offering students these days might, however, shake the confidence of even the most hardened antagonist who based his disaffections on that hypothesis.) Nevertheless, it is increasingly apparent to those of us working with freshmen on a regular basis that a real and present need exists for a course in composition required of all freshmen. Freshmen simply do not know how to write. Perhaps they never have. Perhaps it is endemic to the condition, and we merely fool ourselves into thinking otherwise.

I am not talking only about the so-called mechanics of writing English. Presumably the students we have at Middlebury are among the best educated in the country. For the most part they have high verbal apitiude scores; no expense has been spared to educate them. Teachers have exhausted their patience and sense of humor, been unstinting of their time and energy in trying to teach them how to write a sentence. Yet when these students come to Middlebury and write their first English papers, the results can be unbelievable even to the veteran teacher of composition. Two much money...to more than satisfactorily explain...the radio ariel...I separate from...he ate alot alright...the cross-cultural reference factor. Since they were in first grade, the writers of these phrases have been told about the usages of good English: they know all the rules. But clearly that has not been enough. In the past, teachers of English 101 have been concerned about such matters, and may have had some measure of success in reeducating a few students. Of course, no one even sees that, much less can measure it.

We are not, therefore, interested in telling students how to write good English. They have been told. In fact, some of us believe that writing cannot be taught. Like anything that involves practice, coordination, rhythm, writing well comes with the act of doing. Most of our students think they know exactly what their teachers want; they know how to analyze a poem, write a book report, do up a history assignment. They know so thoroughly what their teachers want that long before they reach college many of them have lost all sense of their own identities as writers, locked as they are into a preconception of their particular audiences.

The most depressing sentence I have seen this year came from one of my 43 freshmen writers, who, after five weeks and as many papers, wrote: "I really do not understand this poem very well, but I will try my very best to give you what you want" I responded to this by saying: "You will make someone a lovely wife or mistress, maybe you even eat college food uncomplainingly, but I am your teacher and you do not know what I want. Do something for yourself." She did, of course, try her very best. Words strung out in perfect sentences, perfectly vacuous—the self hidden, the self that will remain silent through an entire term.

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now Yourself

The "Campus" editorial of February 25 ("On Being Middleburyish") points out that the Winter Term is characterized by student apathy. No comparison is made of the apathy of the Winter Term and that of the Fall and Spring Terms. The lack of interest in student organizations which is decried in the editorial would seem to be as applicable to the regular semesters as to the Winter Term.

If students are not taking the initiative during the Winter Term, it may be because they are not accustomed to being intellectually assertive. They have been taught that the teacher is in a position to determine what should and should not be learned (I say "what should not be learned" because there is an "opportunity cost" connected with learning. Time spent studying one topic could be spent studying another. Students are uncertain about how to function in a less structured setup. With more unstructured opportunities students would learn to explore material whcih they find meaningful.

In summary, education should be thought of more in terms of personal growth than in terms of meeting arbitrary requirements. Learning takes place best when the student is given the opportunity to examine the topics which he finds the most meaningful. Through fostering values in students the college has a profound effect on other institutions. In my opinion emphasis on the external reward of grades rather than on the intrinsic worth of the material has an unfortunate effect on the shaping of values. The Winter Term is relatively unstructured. The failings of the Winter Term may not be due to the shortcomings of unstructured education but rather to unfamiliarity of the students with the Winter Term setup.

Intellectual Independence or Mid-Winter Skiing Holiday?

by Allen Thiher & George Bernauer

The aim of the Winter Term as envisaged when it was set up and as it continues to be described in various official College publications is, it appears to us, to introduce into Middlebury's curriculum an educational experience uniquely different from that of the fall and spring semesters. By limiting to a single undertaking both the faculty's and student's work load and by specifically encouraging the diversification of pedagogical structures to include independent projects, group projects, internships and courses on topics which are not normally taught during the two longer terms, the Winter Term seeks to be a qualitatively as well as quantitatively distinct experience in the academic year. Is it unique? Is it as unique and enriching as it can be?

During the winter term we have just completed, approximately 1400 students were enrolled in 74 courses. This very heavy emphasis on course work seems to us to be not only unnecessary but also, at present, in conflict with the spirit and objectives of the winter term.

The size of a small liberal arts college like Middlebury necessarily limits the range of topics and areas that can be studied within the narrow confines of its regular, more of less stable spring and fall curriculum. The more relaxed and diversified pedagogical structures and new topics which winter term legislation recommends and encourages seem meant to enable faculty and students to overcome these normal curricular limitations and initiate projects of interest not possible or available in the more restricted and restricting context of the spring and fall terms. Are we taking full advantage of the Winter Term to enrich the curriculum by expending as fully as possible the scope of intellectual inquiry, multiplying our otherwise limited possibilities when approximately 1400 students are enrolled in 74 courses? We believe a much larger number of independent projects, student-initiated group projects and internships, all specifically sanctioned and encouraged by the Faculty Handbook in its guidelines for the Winter Term, would achieve this result more fully.

Moreover, an examination of the Faculty Handbook's guidelines for Winter Term would seem to suggest that independent work is the essential ingredient in making Winter Term a qualitatively unique academic experience. Not only does it specifically encourage independent and group projects and internships, but the guideline for courses states unequivocally: "All Winter Program courses should contain an element of independent study." (LV, C1, Lb)

While the Handbook also specifically defines the objective of the Winter Term "to acquaint the student, through intensive study, with an aspect of a discipline which is normally not the topic of a regular fall or spring course," a good deal of bavardage with students, a look at an admittedly unrepresentative survey on the Winter Term just completed, and our own experience in admittedly over-subscribed winter term courses leads us to believe that the present emphasis on faculty-originated courses is not seriously attracting students to become seriously involved in intensive study. The disproportionate emphasis thus far given to course work seems in many instances more conductive to a ski-vacation atmosphere than to fostering the goals of the Winter Term.

If the student body is in fact, as it seems to be, dissatisfied with the courses being offered and incapable of becoming seriously involved in what is being taught, it would perhaps be fairer to the students and more in keeping with the design, objectives and formulation of the Winter Term to make possible, to encourage and even to insist that students undertake and initiate more independent projects, group projects and internships.

To make this possible and to make what we think would be an improvement in the Winter Term and allow the Winter Term to achieve more fully its unique objectives we offer the following suggestions.

Our first proposal is simply that the Winter Term be considered as primarily a period for independent projects. We propose this for the reasons given above and also because we not only believe that every student, during the course of his studies at Middlebury, should attempt to test his capacity for independent thought and study, but we also feel that the Winter Term, when there are no competing academic interests to conflict with a project, is best suited for independent study.

The major objection to this idea is that there are not enough faculty members to offer full-time guidance and to evaluate critically all student projects. The answer to this problem must be that independent projects should be primarily a piece of work thought out and accomplished by the student independently. Moreover, we have proposed that divisions consider the use of student tutors who could assist instructors in the critical evaluation of these projects, especially in those areas where a large number of students have shown a common interest. The tutor's project for the Winter Term could be to direct one or several projects in an area in which he has some competence and interest.

Our second major proposal also concerns a form of independent study: the student-

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Crossing Departmental Boundaries

by David Kunhard

My suggestion can be summarized in one premise: You will have the greatest success with a major concentration if you take the time to organize your curriculum across departmental lines, following the guidelines of the Inquiry itself, and not those of the historically accidental professions: the individual departments.

There are four reasons why a major in one department is not a good idea.

First, as is obvious to most who have advanced at all deeply into any field, a student willl suffer in his concentration if he lacks the background to understand the most closely related fields. This is most obvious in the Sciences, (One cannot go deeply into Chemistry, for instance, without also studying Mathematics and Physics) and it is true of any other area as well. One cannot understand adequately the poetry, politics, or philosophy of an era without being acquainted with some of the other conditions or thoughts of that time. Therefore significant study of any one subject can only be accomplished when one has also carefully studied the related fields.

A second and less obvious reason is that one can have a proper perspective of his study only with a view of complementary areas of thought and expression. It is not possible to say that one can have an honest or accurate view of his own work without having been exposed to ways of looking at life which are significantly different. For example, the student who limits himself to those areas in which he may comfortably use only 'intuitive', 'emotive', and 'associative' thought cannot have a clear idea of his limitation, or have a sophisticated idea of what he is missing, and he certainly cannot be called broadly or liberally educated. The same obviously holds true of the student who tries to stick to the 'objective', 'hard', and 'scientific' side of thought. I suggest, for example, that the psychology student study literature, and that the philosophy student investigate economic history, with the careful and purposeful intent of comparing the methodologies used and interest pursued. Eventually, it would help if the faculty assisted in going more deeply into the inter-relationships of subjects by courses.

A third, still less obvious, but more important reason for structuring one's major around more than one department is this: Curiosity and Inquiry do not arise in the mind departmentally. It may be true that a good way to organize thought is by deliniating arbitrary boundaries between studies, but isn't it also true that, when you study sociology or psychology it is not because you are interested in becoming a professional in the field, but because of an interest in learning something about human behavior which is best understood by looking at a range of thought from Chemistry through social psychology to religion, or physical behavior, sociology, and history.

And fourth, even (or especially) those who do have a definite professional goal in sight ought not to concentrate in one area, precisely because those professional interests would best be served by a wide spread of well-planned studies. For example, the future writer, should in order to give himself a ground from which to bounce off, go deeply into History or government or philosophy; and the future doctor should try to get a good understanding of literature or religion or psychology in order to feed a sensitivity to the emotional and psychic realms, which are so often the bases of diseases.

What does all of this come down to? Don't students right now have the opportunity to spread their studies across departmental lines? I would answer that the opportunity alone is sometimes not enough. It is not by any means true that students (or faculty) make conscientious efforts to compare their courses and make sense of the planning of them. I don't believe that declaring oneself a major in one department and then swimming around in the great open spaces of the rest of the college satisfies this need for comprehensive planning. Is it not also good to call your major just exactly what it is? Thus I suggest the use of joint majors and majors with a minor concentration to complement each other. But in any case, you will find your experience to be much more successful if you set out a clear pattern of courses which all have some kind of rationale, some purpose in relation to the rest of your study, even if the purpose of a given course be to get far away from anything that you have yet done. Only with a solid, multi-area plan can you be aware of what any one concentration can afford you, and only then would you have a curriculum to react to and build on.

Plans for Curricular Reform: Filling the Structural Vacuum

by CIDDY ARING

Middlebury has attracted and continues to attract some of the best qualified students in the country. This year while many Ivy League Universities were reporting a drop in applications for next fall's freshman cass, the Middlebury Admissions Department announced a 13 percent increase in applicants over last year, making Middlebury one of the most selective colleges in the country. Does Middlebury warrant this spiraling popularity?

As it was put in the Campus (February 25, 1971, "Admissions Rise Despite Trend") Middlebury is the embodiment of every prep and high school senior's illusion of a small coed school in New England." However, the results of a poll (News Calendar, Feb. 24, 1971) point to a singular amount of disillusionment among the students once they have been at Middlebury for a while. Only about half of the students polled said that they liked Middlebury without reservations and about 12 percent of the students were totally neutral towards Middlebury, disliked it, or loathed it.

What goes wrong? As Professor Mumford said in his speech to the faculty at Breadloaf last fall (Campus, Nov. 19, "Educational Standards at Middlebury"), "Middlebury at this moment has everything going for it to become, not just a good liberal arts college.....but a liberal arts college of the very first rank. It has an able and enlightened administration, a highly selected student body...an advantageous geographic situation and finally- the key to the whole thing-a first rate faculty by almost any standard.

"These are the ingredients- but I think they have failed to jell. We have not produced the climate of intellectual inquiry, disciplined endeavor, rigorous standards, which one associates with a college of the first rank."

Nothing can demonstrate the validity of Prof. Mumford's statement more than a look at the results of this last Winter Term. On the whole, once the disciplined structure of the normal semester had been removed, Middlebury students showed a "complete lack of energy and initiative". (Campus, editorial, Feb. 25, 1971).

As Dean O'Brien has pointed out "students at Middlebury are clearly not living up to their potential." Perhaps it's time, as Sanford says in "Where Colleges Fail," to start questioning what the college is doing, rather than simply finding ways of doing more of it; and to examine the direction in which this College is headed. What kind of a person is developed from the average Middlebury student? Is the primary aim of the liberal arts college the fullest possible development of the whole personality?

It is clear that in a world of rapidly expanding knowledge and increasingly vigorous job demands, the college is no longer able to prepare the student for his whole career. Should not the liberal arts college then seek to develop the individual to his fullest potential and postpone the specialization of career training for graduate school?

Yet in most colleges today, the highly structured and departmentalized learning experience with its conformist orientation more often inhibits individual development and the growth of the qualities needed for a whole and complex personality: such qualities as flexibility, creativity, openness to new experiences, social responsibility, independence of thinking, and a disposition to inquire into matters and to know how the inquiry can most effectively be carried out.

The emphasis still remains upon the mechanical business of learning content and retaining facts, rather than upon intellectual inquiry, learning in response to challenge, and in response to the individual's natural mental inclinations.

Getting an education continues to be seen more as a matter of acquiring units of knowledge measured by the number of hours spent in the classroom and by the amount of assigned reading covered than of how well the information is conveyed by the professors and understood by the students.

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Winter Term...

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initiated group project. Such courses are now possible according to the existing legislation, but student interest has, to say the least, been lacking. If Winter Term were primarily a period for independent projects, we believe that students sharing a common interest would be more inclined to come together and to pursue a common interest. Dean O'Brien, who is perhaps a bit more pessimistic in this respect, thinks that the student government should take it upon itself to insure that some student-initiated courses do exist and this idea has been incorporated into our general preposal. In consultation with students and faculty, the student government would actively elicit the creation of a certain number of group projects in each division. We think the faculty should also play a role in these group projects. Each student-initiated course would request a faculty member to attend at least periodically as an auditor. The instructor could then assist students as they desired and critically evaluate their work.

Our third major proposal concerns courses that instructors might give. If an instructor desired to give a course, he should be allowed to do so, especially if the course deals with some research in which he is currently involved. This would mean essentially that faculty members would no longer be obligated to present its academic goods in new guises, as it currently does, while it would allow individual faculty members to pursue their own project in the context of a normal course. Instructors who do not give a course would direct independent projects and attend student-initiated courses as auditors. In order to allow a maximum of enlightened choice, instructors wishing to give a course should offer a course description in time for students to make plans for a project. The Winter Catalogue should appear by October 1. It would list the courses to be offered by interested instructors and it might also contain a list of subjects on which other instructors would like to direct independent projects and thus offer suggestions to students for individual or group projects they may wish to initiate.

A fourth proposal we have made is that grades for Winter Term be changed to "credit" and "no-credit." This should allow sufficient latitude to encourage the timid to undertake their own work and the risks that solid independent study often entails.

In conclusion, then, it would seem that these proposals might meet most of the major criticism that students and faculty have made of Winter Term. Every student would thus have the right to determine how his time was to be spent most profitably and we believe that time spent on a serious independent project is always well spent, even if the student learns only that he lacks the personal maturity or intellectual capacity to work independently. These proposals would also relieve the faculty of the burden of being annually and exhaustingly creative and inventive in other ways than they normally are. And everyone, it is hoped, will be able to work in those areas which more intrigue and challenge him.

The major flaw in this utopia we have just outlined is, of course, that it does not create automatically the community of learning which is the ultimate justification of a liberal arts college. Normal classes do not seem to foster the creation of this community either and it is probably beyond the powers of curricular reform to bring this about. We only hope that these proposals, if adopted, might contribute to this sense of intellectual community by stimulating more independent, intensive and mature intellectual involvement here at Middlebury, while making winter term the unique experience it was meant to be.

M.C.A.B. Activities

"The Magus" Friday & Saturday

The M.C.A.B. Night of Terror film "The Magus" will be shown in Dana for two showings: Friday, at 11 p.m. and Saturday, at 11:30 p.m. Admission is 50 cents.

Tape Party Saturday

Saturday night at 8:30 in SDU B the M.C.A.B. will sponsor a Tape Party. Special beverage and cheese refreshments will be served. Admission is $1.25.

"Is Man Superior to Woman?" Sunday

M.C.A.B. will sponsor an open panel discussion on the topic "Is Man Superior to Woman?" on Sunday, March 28, at 4:00 in Proctor Lounge. Panelists include; Barbara Sullivan, Torie Osborn, Gretchen Amussen, Brad Winston, Obie Benz, and Milton Randle. Raging controversy will be welcomed.

Fraternity Rush

Fraternity Rush 1971 will be held the weekend of April 16-18 and will be open to all men interested in joining fraternities. There will be an organizational meeting Wednesday, April 14 at 7 PM in the Warner Hemicycle to explain the procedures and rules of rushing.

The fraternity system at Middlebury has changed considerably during the past few years. The trend is away from hazing, beer blasts, and isolation to community involvement, closer ties with the hill, and a variety of social activities. With representatives on the MCAB, and the MCRA the IFC is taking a much more active role in college and community affairs. The charge of isolation heard so often falls far short of reality. Joining a fraternity in no way cuts one off from the rest of the college since many fraternity men live in the dorms and all of them retain their friends on the hill. The structure of a fraternity offers one the alternative of living within the general structure of the college yet being able to decide for himself exactly how he wants to live and what he wants to eat. It is only in the fraternity that self-governance exists totally.

Fraternity costs remain lower than college costs of room and board so that even with any additional costs of belonging to a fraternity the total bill is only slightly higher, if at all higher, than college charges. All fraternities also offer paying jobs within the individual houses which defray significant portions of the total bill.

Any questions on rush may be directed to me at 388-9473 or campus box 862.

Barry Doggett

A $500 scholarship is available for any student from Connecticut, for use in his senior year, who is planning a career in newspapers, magazines, or broadcast journalism. Applications must be completed by April 15th and are available at the Office of Financial Aid.

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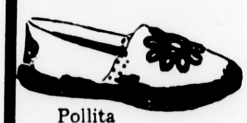

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on other campuses

by CANNON WANN

The Carnegie Commission on Higher Education porposed Saturday the adoption of "Bills of Rights and Responsibilities for members of American colleges and universities, and suggested new guidelines for campuses' responses to dissent and disruption.

Dr. Clark Kerr, the Commission's chariman, declared that American campuses have been in "the greatest turmoil in all their history." Dissatisfaction and disaffection that reflect concern for many current problems in our society are expected to be present on campus in the future.

The Commission recommends that members of each campus endeavor to agree on a bill of rights and responsibilities applying equally to students, faculty, administrators, and trustees. "Too often in the past faculty members have set rules for the students but not for themselves, or trustees have set rules for the faculty but not for themselves. We believe the time is appropriate for certain rights to be applied equally to all members of a campus."

Georgetown University's student-run FM radio station WGTB has been forced to temporarily cease daytime broadcasts by the school's administration because its transmitter allegedly interferes with a U.S. Defense Dept.-sponsored laser beam research project in the University's physics department.

The new broadcasting schedule, from 5 P.M. to 9 A.M. is the result of an eleventh-hour compromise agreed to by Georgetown officials in the face of a federal court suit by WGTB. Pressure and support from the Georgetown community for the station, who vowed to stay on the air "until they shut the power off," pushed the administration to assume the expense of adequate insulation in the science building where the laser beams are housed.

A Schenectady County bust staged at dawn one morning two weeks ago resulted in the arrest of thirty-five alleged dope pushers, among them off-campus Union College students. Police agents, dressed as Western Union men, staged a 6:30 A.M. raid on the homes of area youths and adults for whom some 80 warrants had been issued. The bust was in planning for several months, and uncovered large amounts of both "hard and soft" drugs, as well as drug utensils and weapons.

One police source stated that there was enough evidence at hand to stage another raid of the same magnitude in the near future, and that "area college students who think they enjoy immunity from the law might be in for a rude surprise."

Thirty people including 22 Stanford students were arrested for blocking entrances to draft boards and an induction center in anti-war protests throughout the Bay Area last week. The demonstrators, most of them members of the campus non-violent co-operative, Columnai House, staged the peaceful protests in San Francisco (13 arrests), in Oakland (12 arrests), and San Jose (five arrests).

Meanwhile, University faculty, clergy and community members continued their similar demonstration at the San Mateo draft board for the third day. As in previous protests there, police ignored the blockade and took no action.

The demonstrators' statement to the press read "...It is not enough for us merely to cry out against the killing. We must act. Therefore we are nonviolently blocking the entrance to the draft board, the most direct link between America's civilians and its military. We urge others to continue and enlarge upon these actions.

In San Mateo, Stanford professors and Associate Dean of Students engaged in heated arguments with those trying to enter the draft board, one of them a Green Beret. The professors criticized the "obvious double standard of justice in this country, as evidenced by the quick arrest of students" for their protests.

Gloria Steinem, contributing editor of **New York** magazine, and day-care specialist Dorothy Pitman addressed University of Bridgeport women on Women's Liberation and Rights.

Discussing how women have been indoctrinated to believe they are inferior, Steinem spoke of her own education at Smith College where she, like most women and minority group members, had been taught "white male history." She urged students to learn real history by including women's history and Black history in their studies.

Steinem sees the sex-role revolution as a step toward humanism. If there were more women in high places, they could add a more "human" element to world decisions. "The masculine mystique is part of our foreign policy problems."

Hill Exhibit: Optical Feast of Surrealist Stew

by John Hunisak

In the wake of tired, decorative minimalism and more recently, a sort of warmed-over hybrid of earthiness and enviroment, the Johnson Gallery is again aglow.

constructions, paintings, and collages. Anyone who visits the gallery between now and the show's closing on March 31 will almost surely come away refreshed. The eye is treated to an optical feast; one's mind is alternately teased and delighted by the imagery.

Mr. Hill, who is Professor of Art at Smith College, has developed a highly personal idiom within recognizable tradition. Late surrealism is his milieu: drawing, painted passages, photographs, and various collage elements are combined with a calculated wit which is both formal and associative. In "Old Times, Good Times (V)" the portrait of a turn-of-the-century, elegant lady is "assisted"—in typical surrealizing fashion—when her head is replaced by a dried pansy glued to the surface, which in turn is surrounded by a halo of purple whiskers. The oval matcut from some sort of invented, tacky wallpaper design—is further accomplice to the visual humor. Along the narrow cut of this matting, we find the same "whisker purple" repeated; once again it appears—on the large paper flower which adorns our lady's bosom. If this were not enough "optical garlic" for Mr. Hill's synthetic stew, he anchors the composition at its bottom with two bands of intense color—fire engine red and kool-aid lime green. In the hands of anyone less a master of color than Mr. Hill, the results might well be disastrous. But consciously courting disaster and bending the results to his own ends is the kind of virtuoso problem which Hill seems to relish.

By referring to that perennial surrealist favorite, Alice in Wonderland, the artist has created five panels which are stunning displays of refined draftsmanship, as well as evocative poetry, both psychological and visual. By some association which remains part of the artist's private realm, a photograph of Alice P. Liddell, remains a mystery since the photograph identified as hers has been deprived of her image. She has been cut away, leaving only blank paper and her name. In turn, the oval scar where she once resided is balanced by a positive oval from another photograph—clearly not our Alice at all! Mysterious Alice (or perhaps non-Alice) assumes various guises in this strange wonderland of Mr. Hill's imagination; a brooding lady without facial features against a black background; a beautifully drawn torso fragment; strange anatomical parts which are associated alternately with jigsaw puzzle pieces and a child's paper doll cut-out; the formal photograph of a child, as well as a nude female whose buttocks would have been a delight to Rubens or Courbet.

Mr. Hill makes no attempt to obscure his sources or his indebtedness to certain acknowledged sources of surrealist inspiration in general. Thus, we find a series "Song of Love" which would seem to pay homage to De Chirico's most splendid and evocative painting. Another work which features the letters A, E, I, O, and U, is called "Rimbaud's Vowels." Allusion to the art of Magritte is frequent in the kind of imagery, as well as the physical scale of images employed in relation to the frame. "Dangerous Landscape" calls to mind Descharne's uncanny photograph of Dali wrapped in a shroud and

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Curriculum: Who Needs it?

Continued from page 8

cation, this means that courses in creative writing, drama, painting and the like should be central (do I dare say "required") since they normally deal with affective materials more directly than the sciences. But, at the same time it clearly indicates that these areas constitute disciplines - they are not places in the college where one "lets off steam," but where the ego comes to master the emotions by learning their truth in the situation in which the person lives. Love, for instance, is a highly differentiated emotion which relies on the most accurate discrimination of the truth (an ego function) of the relation between the people involved. That is why good love poetry is so hard to write and mush is mush is mush. Nothing is more individualized than the voice of the master poet, nothing is more banal than the dream-life of mankind—perhaps that is why we forget our dreams so easily.

Thus, if one wished to fly the flag of "individuality" as an educational goal it would strongly suggest introduction of affective materials into the curriculum and a certain kind of instruction. An equally compelling argument can be made for the claims of the ego as ego in its need to know how to tell the truth about the world it lives in (the sciences) and for that function of the ego which must decide what to do practical life). If the ego abandons its appraisal for truth of the world at hand, then it cannot make a differentiated and discriminating response in terms of the situation in which it exists. The response will issue from the blind fantasy of the id or a rehearsed response no longer opposite. The "situationalism" which the student favored above only works if the ego is a truth seeker, for lacking that delicate, discrimination appraisal for truth, the ego treats all situations as the same and thus becomes much less than an individual.

Conference...

Continued from page 7

What can be said about the Conference as a whole is that the questions and responses it provoked inevitably reflect back on Middlebury. Tuesday night showed that Middlebury students are just as capable of effecting an irresponsible and unthinking reaction to their guilt over their lack of political activity as they were on May 4, 1970.

On the other hand, the large crowds at nearly all of the events showed that Middlebury students will listen, if something is worth listening to. I could not see how Daniel Negrin could have been upset following his performance, for I thought that the audience gave him all he could expect in response to what was a complex and befuddling dance.

I talked with Peter Schumann about his play and the audience Friday night. He said that the success of his work did not depend on an expected audience response. It is apparent that anyone whose work is as excellent and honest as his would be able to rely on his performance and not on the audience's interpretation.

And I say to you that whether or not you liked each event during the latter part of last week, the fact that Conference was produced in such a way as to let the excellence and honesty of each work speak for itself laid open large chunks of the experience of American media to our scrutiny. Moreover, the Conference will leave an impression much more profound than any in recent history, an impression that each Conference of the future should try to match in scope.

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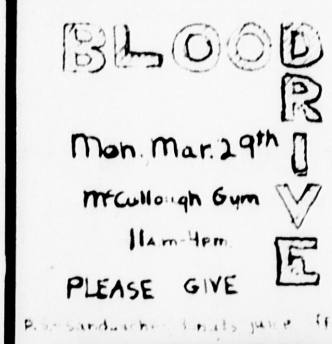

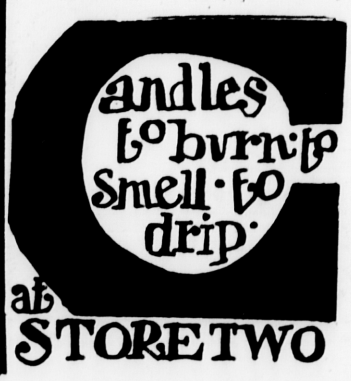

Freshman Composition

Continued from page 9

My private life, unexamined but somehow splendidly a whole, exists outside the classroom, outside of what I write or speak, outside of my perceptions, apart from all and everybody except those to whom I choose to relate.

There are those of us presently teaching English 101 who believe that such a "self" may not exist at all, who believe that what I know I can talk and write about, who believe, indeed, that I may not know what I cannot articulate. The perfect freshman carries around with him a notion of the self that feels; it absorbs; it knows what it likes without the encumbrance of the knowledge; it relates; it is, in a work, inviolate. We, as teachers, are not out to destroy that notion of self, nor to create, as some have said, a bunch of cynics. We do believe that the unexamined self very shortly ceases to exist in any meaningful context. What has this to do with writing or freshman composition? I would argue, everything.

Several of us this year have been experimenting with various ways of approaching the subject of composition, and we share our experiences, our successes and failures, in weekly staff meetings. We have asked, for example, that a student imagine himself to be an object and write a few sentences about what he perceives from the point of view of that object. Another teacher asks that a student take a walk and describe precisely what he sees and does as he takes that walk. I started my classes by asking for an essay in which the writer was to describe a situation in which he was seduced or seduced someone. The results were simply appalling in their utter lack of sophistication—simplistic sexual encounters showing an almost total ignorance that any act of seduction involves interrelationships of a very subtle nature—just as does the act of writing itself. But perhaps I'll never get to that.

These few examples of an approach may seem dissimilar. They are not. Whether taking a walk, assuming the identity of an object, or conceiving of himself seducing someone, the writer is writing from the act of doing something, or imagining himself in the act of doing something. And then the mystery. What is it about the activity of using English that seems to paralyze the writer? Why is it that what seemed perfectly clear in the mind becomes a garbled blob when it appears on paper? I have spent not a little time wondering about this. A classic assignment is one in which you ask a student to explain just how he knows where he is when he reads a road map. Or a student is asked to describe exactly what he does when he takes a book out of the library using the Dewey Decimal System. Any teacher interested in writing cannot help but find the results fascinating.

A group of us in the English Department are interested in exploring the possibilities of introducing into the Middlebury curriculum a one-term course in composition, required of all freshmen. We conceive of the course as a staff course drawing upon teachers in many disciplines. Furthermore, some of us hold to the belief that the teaching of a freshman class can produce some of the most rewarding moments that any of us are likely to have in the classroom and may set the tone for a student's entire academic experience.

The Destruction of Laos

Continued from page 3

well documented elsewhere—by sources ranging from Noam Chomsky to the Senate Judiciary Sub-committee on refugees and relief problems. (Headed by Senator Kennedy, the subcommittee has computed that six days worth of (of bombing in Laos, averaging 600 sorties a day, costs as much as the entire refugee and relief budget for a full year.)

The creation of so many refugees is not an accidental by-product of the war. Rather, as Noam Chomsky has pointed out, it is clearly the object of American Policy. Like the NLF, the Pathet Lao has a well-developed civilian infrastructure and rural constituency; it too has been fighting a "peoples' war." To destroy such a politico-military force, an enemy must dislodge it from its constituency. In other words, the only way to defeat a "people's war" is to eliminate the people, either by killing them or driving them out of the countryside into more "secure" urban areas. It is just this kind massive migration—known as "forced-draft urbanization"—that the U.S. has attempted to induce as basic counter-guerilla strategy in South Vietnam, Laos and, increasingly, Cambodia.

To the extent that six years of saturation bombing have succeeded in demoralizing Laotian civilians in the "liberated zones"—driving them off the land and depriving insurgents of local food supplies and personnel-the Pathet Lao have been forced to rely more heavily on the North Vietnamese. The U.S. has, in effect, created the conditions for greater North Vietnamese involvement and then, as in South Vietnam after 1964, used the presence of North Vietnamese troops as a pretext for continuing and expanding the bombing.

The air attacks have apparently stiffened the will and spirit of resistance of those Laotians who remain in the northern provinces. Forced underground into caves and bunkers during the day, peasants in Pathet Lao areas can often tend their fields only at night. The air war, needless to say has not done much to endear the refugees to the cause of anti-communism. Many who have been forced to leave their villages are now increasingly drawn to the Pathet Lao; the B-52's have acted as unwitting recruiters.

The war on the ground has taken terrible toll as well. The Meo particularly have been victims of the long years of fighting. In October, 1969, their clandestine army numbered some 40,000 men. Today, its estimated strength is no more than 10,000. It is known that the Meo forces have suffered at least 25,000 casualties. Many of the tribesmen have deserted but have nowhere to live; they and their families were moved out their mountain homes several years ago and have been moving ever since.

Some observers have even expressed concern that the Meo people in Laos may become extinct. The Kennedy sub-committee reports that, "of an estimated tribal population of 400,000 in 1960, at least 40 to 50 percent of the men have been killed and 25 percent of the women and children have fallen casualties of the war." Twelve and thirteen-year old soldiers are not unknown among the Meo and, as these become harder to recruit, the U.S. is relying more on several thousand Thai troops and a new mercenary force of CIA-trained Cambodians.

In Laos—even more so than in Vietnam—we are confronted with the spectacle of the world's wealthiest, most powerful, and heavily industrialized nation devoting its fiercesome military technology to the devastation of one of the world's most backward nations. And Laos is indeed one of the world's most backward. It is barely even a nation. Most of its people farm at a subsistance level. When surveyed by American social scientists several years ago, 20 percent of them were unaware that such a country as Laos even existed. The remaining 80 percent believed that the earth was flat and peopled entirely by other Laotians. Today, of course, the peasants have lost their primitive innocence. Other Laotians do not fill the sky with supersonic aircraft, destroy their homes, craterize their fields, splash their children with napalm, and drive all who survive into caves or refugee camps.

Hill exhibit

Continued from page 11

standing amidst the rocks of Cape Creus. The title of one work names most of the luminaries of Parisian Surrealist art.

For me, part of the delight—and even quality—of these works resides in this "identification of inspiration" game, which has been a continuing source of pleasure from the Renaissance to the present. Far more important, however, is the sense of personal synthesis with which Mr. Hill has infused his work. Intimate in scale, exquisite in craftsmanship, constantly inventive in composition, these works command respect and reciprocate with pleasure.

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Photos By Jeff Braun

Myths of Technological Progress

by Peter Adam

America always has to be the biggest, the best, the tallest and the fastest. The only thought which accurately reflects the social and economic openness of America is expansion. The most outstanding thing about American development is that since its inception as a nation, the forces of technology and democracy have been able to develop with a minimum of fears and resistances from the past.

In Europe the thrust of new technology came upon a world already built, parceled out, stratified and orderly. The disruption caused by mass industry was resisted or accepted only fearfully—not alone by the old aristocracy, but also by the newly arising laboring classes. In America, where patterns of society had not yet crystalized, the social disturbance brought about by technological change was minimized.

This is not to say that it did not exist or that the growth of industry did not blight American cities or stunt American lives. It was rather that these side effects of technology did not impinge upon a community which was rooted in the tenacity of centuries in a division of labor and status inherited from the past. If technology upset American society, at least it upset a society which believed in mobility and which trusted change.

The American view of technology and technological progress finds its most accurate expression in the General Motors Futurama at the New York World's Fair. (G.M. had such exhibits at both the 1939 and the 1964 New York World's Fair.) Visitors to this exhibit in 1964 were shown the world of the future; modern cities, aesthetic and livable, adequate and pleasantly designed housing, urban and suburban, fast superhighways with beautifully designed cars cruising effortlessly across scenic landscapes. Men's lives in the future were to be enriched by a cornucopia of consumer goods—ranging from stereos to refrigerators, obsolescence built in. Problems such as urban decay, pollution, crime were not in evidence. Nothing but time stood between America and the ecstacy which consumption of these goods would bring.

One is never told how this utopia will be reached, but the subtle and not so subtle implication is that through increased consumption of the goods which corporations such as GM produce, utopia is just around the corner and world problems will be solved as soon as other nations allow American industrial power to bring them the benefits of industrial progress. Domestic problems will wither away in the society of super-abundance. General Electric reminds us that "Progress is our most important product." The American consumer's odyssey to the wealthy and meaningful life is a cloudless voyage propelled by the American system of free enterprise and industrial growth.

The optimism expressed by the Futurama is quickly fading as American problems continue to grow faster than we can cope with them. W.W. Keeler, chairman of the National Association of Manufacturers wrote recently: "We know...that the upsurge in crime is deeply rooted in urban poverty, but we haven't found an effective way to alleviate it. We know many of the personal tragedies unfolded in the lonely hearts columns are the by-products of a technological society, but we are still groping for ways to improve it...The real nuts and bolts of problem solving must fall to business and businessmen. They alone hold the greatest potential for massive impact on our problems particularly in the areas of race relations, urban renewal, environmental protection and world peace."

This point of view assumes that problems caused by technology in a more or less free enterprise system can be solved by that system. It is attitude and goals which are at fault, not basic structures or underlying foundations. American industry will solve our problems - If we will just leave it alone, it will do this for us.

Going one step further in this vein, Alvin Toffler, in his book, "Future Shock" sees American problems with technology as an outgrowth of "econothink." The only consequences of technological change which are considered in advance are the direct and short-run economic consequences. If technological innovation can be profitable, it will be implemented, the only exception being defense. The solution, according to Toffler, is to have groups like the President's Council of Economic Advisors investigate the consequences of government and industrial actions on social and ecological systems. Yet if the government were to have some sort of control over the implementation of technological change, that would be socialism in some form or another. Voters would elect those who they thought would make the right choices about the implementation of technology, and since leaders would have this responsibility they would have to have power to match.

These three points of view; the Futurama-optimistic, the enlightened capitalistic and the socialistic all have one thing in common: they assume that man can live in harmony with nature and technology. The Futurama-optimistic point of view sees man living that way now and the forces of technology controlled only by the market bringing us a utopia of sorts.

This view is harmfully naive, and dangerous; it ignores pressing problems. The enlightened capitalistic point of view that new business attitudes guarantee solutions to technological problems is hypocritical; the ultimate responsibility of the corporation is to the stockholders, and if social involvement is unprofitable, as it usually is when not undertaken solely for the sake of public relations, it is ignored and abandoned. The socialist point of view promises that man will live in harmony with nature and technology only when industry is freed from the profit motive and private ownership.

Two more imaginative views of technology and social change are offered by Peter Drucker in his book, "The Age of Discontinuity," and in the works of Buckminster Fuller. Their ideas are too complex to discuss in detail, but Drucker sees international trade leading in the direction of a world-wide economy, economic interdependence followed by world union of sorts. Fuller discusses science's role in changing man's ideas about resource use. Once men start to care about spaceship Earth and conceive of their enviroment in this way rather than in terms of nation states, world union will be forged and resources used in such a way that technology will serve man's social systems without damaging ecological systems.

The most radical view of technologiaal progress is expressed by Aldous Huxley in his book, "Ape and Essence:"

Progress.....the theory that you can gain in one field without paying for your gain in another; the theory that you alone understand the meaning of history; the theory that you know what's going to happen fifty years from now; the theory that in the teeth of all experience, you can foresee all the consequences of your present actions; the theory that Utopia lies just ahead and that, since ideal ends justify the most abominable means, it is your privilege and duty to rob, swindle, torture, enslave and murder all those who, in your opinion (which is infallible by definition), obstruct the onward march to the earthly paradise. Remember that phrase of Karl Marx's: 'Force is the midwife of progress.' He might have added that Progress is the midwife of Force. Doubly the midwife, for the fact of technological progress provides people with the instruments of ever more indescriminate destruction, while the myth of poltical and moral progress serves as the excuse for using those means to the very limit. I tell you, my dear sir, an undevout historian is mad. The longer you study modern history, the more evidence you find of the devil's guiding hand."

The opposite view of technological progress is articulated by Stanley Kubrick and Arthur Clarke in their film;.... "2001: a Space Odyssey." Here technological progress unintentionally provides man with a redefinition of mankind and changes somehow man's relationship with the universe. The pilot of the space vehicle traveling towards Jupiter is an automaton more than an individual. He works in conjunction with a computer far more intelligent than himself: this does not bother him. He constantly follows the orders of others; his hair is cropped short; he does not mind eating synthetic food. He is a young man any V.F.W. commandant would be proud of yet he is the first to be initiated into the ranks of those who see man's new role in the universe. (Norman Mailer approaches this point of view in his latest book, "Of a Fire on the Moon.")

Of all the differing views of the nature of technology and technological change, I do not know which one will prove to be the most accurate. I hope it is Buckminster Fuller's vision, but it was once said that the universe is not only stranger than man knows, but stranger than man can know. I supect the same is true for the future.

As sort of a post script, I would like to return to my first point. Because technology has been so much of a force in American development, America is facing technology's challenge more intensely and in advance of other societies—it is being forced to. Yet the majority of American people see technology in terms of the futurama-optimistic misconception or the reform capitalism misconception. Richard Nixon and his silent majority are so worried about protecting American myths from the encroachment of future realities, that America is paralized. It cannot act in response to future realities, because to admit them would mean that American myths would have to die. If America is to survive, the problem of technology's service to man must be faced; few leaders are willing to do so.

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Structural Vacuum ...

Continued from page 10

As a result of this obcession to cover material, the amount of assigned reading in many college courses exceeds what anyone could do intelligently or with any amount of enjoyment. As Sanford points out, students today have developed a sort of 'slave mentality"-they read "superficially with the examination in view, allowing themselves no opportunity to explore the pathways, to play with new ideas, to enjoy the pleasures of intellectual life...They do exactly and no more than what the hard masters require of them."

Instead of assigning a book a week in every course, wouldn't it be better if all of the professors were to assign two or three books of background information for the term and then give the students a list of suggested reading? In that way the student would be able to follow a particular aspect of the course in depth which interested him. Also, seminars would then be more of a group effort, each student offering his own findings to the discussion, thus reducing the purely competitive and self-seeking aspect of college education today.

One of the most harmful effects of the students struggle to survive in this academic high-pressure system is that he is given little chance to feel capable of giving to others, or of providing leadership. The student's resulting self-contempt and seeming apathy certainly hampers the development of social responsibility.

The student is given very little responsibility for planning and initiating his own educational program. Once the motivation of grades and the coercion of the highly structured curriculum is removed, he is bound to show a certain lack of initiative and intellectual curiousity just because they were never expected or given then chance to develop these qualities.

Thus, as Sanford says, in an educational system like the one described above, a system not unlike the one at Middlebury, the students may become competent technicians. It is very difficult to imagine their becoming leaders of society or highly developed individuals.

This is strongly reminiscent of Prof. Mumford's comment on the kind of people Middlebury College turns out. "Our product, our students after four years at Middlebury have failed to gain something essential, I believe... they lack something which we as an institution fail to provide.."

"What I mean is a tone, a character, an edge, an intellectual curiosity and a sense of pride in accomplishment," says Prof. Mumford.

What IS happening at Middlebury?. Having abolished the most disliked aspects of Middlebury's traditional curricular structure (eg. distribution requirements, required exams in every course, numerical grading, and the five-course load) and having failed to institute any curricular innovations to replace the failures of the old system, Middlebury seems to be operating) in a structural vacuum.

For instance, last spring, the Faculty agreed to the idea of suspending the distribution requirement only because they didn't seem to be working. It never repudiated the theory behind the distribution requirements, and had planned to substitute a more workable plan this year. So what we have now is a theory for a distribution program with no program. This is the "negative" approach to curriculum reform at Middlebury.

What exists at Middlebury now, as Prof. Mumford says, are 26 different departmental governments with 26 different educational aims. Courses are taught not because they are part of a planned curriculum but because the professor thinks that the material is important and has been prepared in graduate school to teach it.

Possible positive approaches to curriculum reform have not been considered or have been rejected—the breakdown of the departmental structure, for instance. Except during Winter Term, Middlebury lacks even any interdepartmental courses, thus limiting severely the kinds of courses taught and the possible educational viewpoints. Departments are, as Former Dean of the Faculty and present Academic Vice-President Paul Cubeta said last year, "outmoded, obsolete, decadent, and infinitely corruptible."

As for grading, a proposal for a Pass-Fail option was shot down at a faculty meeting last spring.

While other colleges are expanding their independent study ber of students qualified to participate in the, Middlebury has cut back on the number of 500's projects allowed—in part because of the overload on teachers but also because of the 'abuse" of the independent study program—a rather sad commentary on both faculty and student attitudes at Middlebury. Thus, as it presently stands, the student at Middlebury cannot investigate what he is curious about but only what can be investigated through Middlebury's limited course offering.

Middlebury is clearly in need of a more rapid curriculum reform. However, change at Middlebury occurs in rather slow and methodical ways. It took three years for Dean O'Brien to get through a proposal to change the grading system from numerical grading to letter grades. Dean O'Brien's excellent freshman year program, first proposed last spring, will probably not even be discussed by the faculty until next year. if ever.

As Middlebury creaks along in its reforms, several colleges throughout the country have experimented with curriculum innovations that emphasizes the individualized educational experience and the breakdown of the traditional departmentalized curriculum (Campus, "Innovative Curriculum: A Look at Hobart College", Feb. 18, 1971).

Many of the progressive programs were established under the belief that if the student is given primary responsibility for his own education, he will accept the responsibility and grow with it. The students are allowed greater freedom to pursue eitheir own interests with the college serving as a set of tools. A wants to learn and the professors will fill the role of intellectual guides.

Probably the most full-blown of the ventures in independent study progress at colleges and universities across the country is the one at the newly established Hampshire College. The first two years at the college are spent in the School of Basic Studies during which time the student is introduced to self-directed inquiry and is expected to develop a desire and capacity for independent study. It is during these two years that the student is to explore his interests and decide what his major field os study will be.

At Brown University any student or group of student can register for an independent project with the approval of a faculty sponsor.

The breakdown of the departmental structure at many of the schools experimenting wtih curriculum planning has enabled a broader base from which to view the traditional academic problems. Thus instead of viewing education through 26 departmentalized fields of knowledge, the problem-centered curriculum has evolved.

The survey courses, the 'from-creation-til-now,' 'from-top-to-bottom' courses that the freshman have so traditionally been exposed to are being replaced by Freshman seminar courses centering around a problem or theme in much the sam way that the Religion department at Middlebury has set up its Religion 101.

Also another important change is in grading. Colleges such as Harvard, Stanford, Brown, Hampshire, Hobart and now provide for a Pass-Fail option instituted under the belief that the traditional system has led often not to knowledge but to cheating and has encouraged students to take 'gut' courses rather than risk their averages on more challenging courses. Most of these colleges recognize the need for a reform in their reward system, changing the basis of motivation. The usual program offers the student a choice to be graded on one of the two systems- ABC-no credit or satisfactory-no credit.

Some Colleges have begun to encourage social responsibility and community involvement. Stanford offers academic credit for "Work Shops On Political and Social Issues—a student-initiated, student-led program or-Stanford's curriculum more directly toward urgent social and political problems and to involve ing solutions," solutions to problems such as air pollution in the Bay Area and the California logging policy.

The workshops at Stanford demonstrate the trend to move outside of the four walls of the classroom to gain an understanding from the 'real' world. Colleges such as Antoich and Bennington have established work-study programs. Many colleges are collaborating with research institutions and providing exchange programs with other schools, all in an attempt to increase their access to diverse competences and to break out of the traditional, narrow view of academic achievement.

Several educators have advocated the revision of the standard College Entrance Examination Boards to assess a wider variety of talents, skills and mental attributes and thus help the colleges to accept a student body with more varied backgrounds and interests.

These are some of the educational trends and curricular experiments which are taking place on campuses across the country. It is important to note, however, that curriculum reform, no matter how innovative and well-thought out it is, is not going to work unless faculty and student attitude change.

If the faculty are unwilling to risk stepping outside of their fields of expertise to learn along with the students in possible interdepartmental ventures, or if they refuse to relinquish their most cherished misconceptions on grading and teaching methods, the present educational system will become self-perpetuating and change will become nearly impossible.

For example, one might cite the instance of the Economics professor at Middlebury who computes his students' grades to the thousandth decimal point. It must have been a real blow to him when he had to round them off to a letter grade.

Students, too, must change. No curriculum innovations will be instituted successfully if Middelbury students continue to demonstrate their usual lack of iniative and 'spoon-fed' mentality.

The most tragic example of this is the fact that it was Dean O'Brien and not the students who proposed a new form of student government.

Snowmobiles

continued from page two

more mechanical toy to a society that has come to regard the foot as a God-given instrument for the operation of accelerator pedals. Perhaps the most charitable thing that can be said of them is that they are not in themselves obnoxious. They are useful tools that have been turned into dangerous toys by irresponsible users.

Anyone interested in working with this group should contact Mr John Keene, 34 Maple St. Essex Junction, Vermont, or the Sierra Club. On the other hand, anyone who is interested in working for or contacting the snowmobilers should write anyone of the 75 snowmobile clubs in Vermont that form the Association of Snow Travellers, or Chris Barbieri of the Mt. Mansfield Snowmobile Club.

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Gas Station Causes Zoning Controversy

As a result of a questionable interpretation of a zoning boundary, the Middlebury Board of Selectmen is embroiled in a controversy over whether to declare the former Moose Provoncha filling station a part of the town commercial or residential zone. Middlebury College, which owns property on both sides of the Provoncha land, has expressed an interest to the Catholic Diocese, which owns the land, to purchase it.

A public hearing was held on Tuesday, March 9 on an appeal by St. Mary's Parish that its property he made part of the Middlebury town commercial zone rather than the residential zone.

The Provencha property, which up until 1969 , was an Esso gas station, is located on Main Street next to the Federation Building, a property which the College owns. Middlebury College also owns the two brick houses between the closed-down Provoncha property and Sam's Market, along with the property behind the old filling station.

The gas station operated until the death of Moose Provoncha in September of 1968 and was continued unsuccessfully for a short period of time after by a student. The station had been the popular stopping place for most Middlebury students, however in 1970 after the station had been dormant for a year, zoning law required that the gas station could no longer be reactivated without going through a renewal procedure.

According to Mr. James Ross, Business Manager, the College is interested in purchasing the property; if the property were purchased grass and trees would replace the building there now. Ross said the College is interested in purchasing it from the Catholic Church for as low a price as possible, as other interest in the property is not overriding.

The problem of whether or not the property is residential or commercial arose from an interpretation by the Zoning Administrator, Mr. David Crawford, also Town Manager. Mr. Crawford previously had trouble interpreting alone on a zoning map, and placed the property in a residential zone.

The diocese had 30 days after that decision to file a petition in court to reverse it, which was done by Middlebury attorney John Barrera. The Parish also has as another avenue of approach the possibility that the Board of Selectmen will reverse Mr. Crawford's ruling. At the Board meeting on March 9, a request to rule on the rezoning was tabled until the next meeting on March 23.

Mr. Barrera, as attorney for the diocese, asked those in attendance, "Does it make any sense at all to zone this property residential?" The diocese maintains that this property was always considered in the commercial zone and was listed so in the town master plan. Furthermore, the valuation of the land and building has been set at $26,000 and is taxed and has been taxed as commercial, not residential, even after the decision by Mr. Crawford. Mr. Barrera admitted that the diocese has had two offers of close to the above price, but said the buyers are only interested in the commercial potential of the property.

Reverend John Shortill of St. Mary's Parish affirmed that the Church was very much interested in the welfare of Middlebury but posed the point that it was asking a lot of the Church to give up almost $25,000 so a lawn could be put in. The Reverend indicated that very little money could be realized out of the sale of the property as residential. He was aware that Middlebury College would not offer much money for the property if it was residential.

A member of the original zoning commission stated at the hearing that it was the intention of the commission that the property be in a commercial zone, and claimed it was listed and shown as such on earlier maps. The line was intended to be on the south side of the property, as opposed to the interpretation of Mr. Crawford, who ruled it on the north side. The map was reproduced by Middlebury Professor Vincent Malmstrom, (head of the Planning Commission) and some of his students, who redrew the lines as straight lines without regard to existing property boundaries.

Mr. Barrera, in his argument for the Church, said that the immediate question before the Selectmen was not to distinguish whether a line had been inaccurately drawn but simply whether the property in question should be residential or commercial.

The prevailing opinion at the hearing seemed to favor the property as commercial. Several people proposed that a decent looking small office or retail shop could be adequately set up on the property maintaining the colonial New England small shop tradition. However, several others complained that the gas station was an eyesore.

The opinion of Mr. Ross was that the eventual decision of the Board of Selectmen will be to declare the property in the commercial zone. However the question on where the separating line officially should be is being decided at this time in Addison County Court.

Parking Proposal

continued from page one

lege and former Chairman of the Planning Commission, firmly stated that any suggestion of that nature should first be received by the Planning Commission David Van Vleck, Biology Professor, backed Malmstrom and asked if the Planning Commission had a Biologist, an Ecologist and someone with an "artistic eye". He felt that a member in each of these fields was very necessary for deciding such issues as the one at hand.

Along with the petitions declaring opposition to the proposal, a further demand was made that "full disclosure and discussion of any such plans be made in a duly warned public hearing before any further action is taken by the Board of Selectmen."

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